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The Book of Opening the Mouth: Volume II

**The Egyptian Texts with English
Translations**

E. A. Wallis Budge



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The Book of Opening the Mouth: Volume II

The recital of *The Book of Opening the Mouth* and the Liturgy of Funerary Offerings were in use among the Predynastic Egyptians of the later part of the Neolithic Period, before the art of writing had evolved, and continued to exercise a considerable influence on Egyptian religious literature until the time of Roman Empire. The ceremonies were believed to enable the spiritual elements of the deceased to continue their existence. The object of the formulae was the reconstitution of the body and the restoration to it of the heart-soul ('Ba').

This is the second volume of *The Book of Opening the Mouth*, first published in 1909, which is edited from three copies written in the nineteenth, twentieth and twenty-sixth Dynasties respectively. It is believed they describe faithfully the forms of the rites which originated among the indigenous inhabitants of the Nile Valley.

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The Egyptian Texts with English Translations

E. A. Wallis Budge



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Books on Egypt and Chaldaea

THE BOOK
OF
OPENING THE MOUTH
*THE EGYPTIAN TEXTS WITH ENGLISH
TRANSLATIONS*

BY

E. A. WALLIS BUDGE, M.A., Litt.D., D.Litt., D.Lit.

KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES
IN THE BRITISH MUSEUM

VOLUME II.

WITH 43 ILLUSTRATIONS IN THE TEXT

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◆

Plate II. 1.



¹ I.e., the sarcophagus.



statue] shall be placed upon a mound of sand, the face being towards the South, on the 4. earth on the day of arraying him in his apparel.

The SETEM shall by the order of the KHER HEB array himself in the *genâu* garment.

5. The SETEM shall go round [the statue of] the Osiris, the royal scribe in the Seat of Maât, Butehai-Âmen, with the 6. incense over the flame, and shall say:—

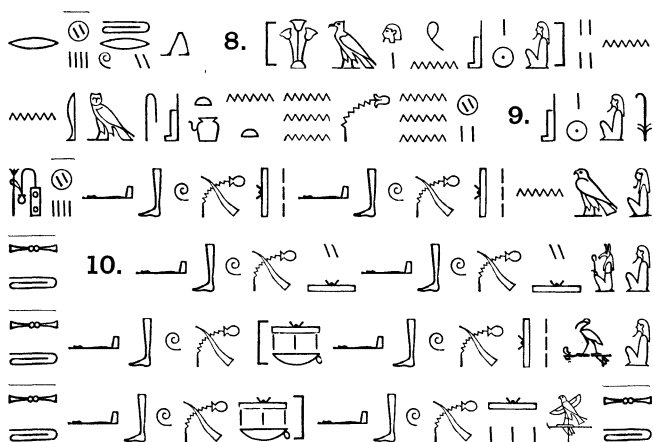
“Thou art pure, thou art pure, O royal scribe.

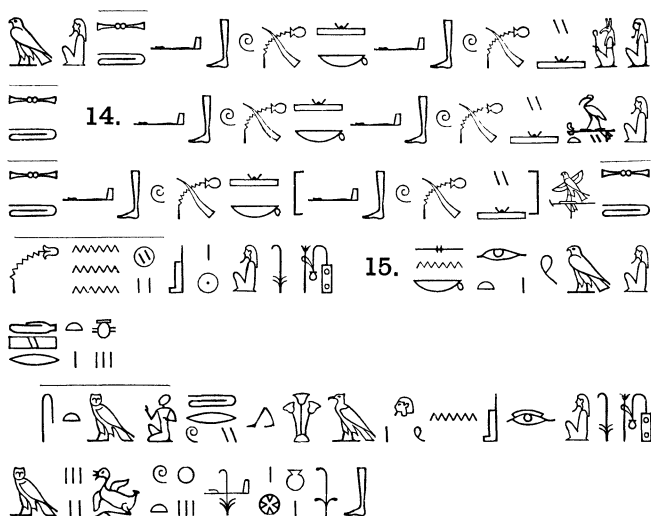
“Thou art pure, thou art pure, O royal scribe.

“Thou art pure, thou art pure, O royal scribe.

“Thou art pure, thou art pure, O royal scribe.”

7. The SETEM shall go round [the statue of] the





“Thy purifications are the purifications of Set, and
“the purifications of Set are thy purifications.

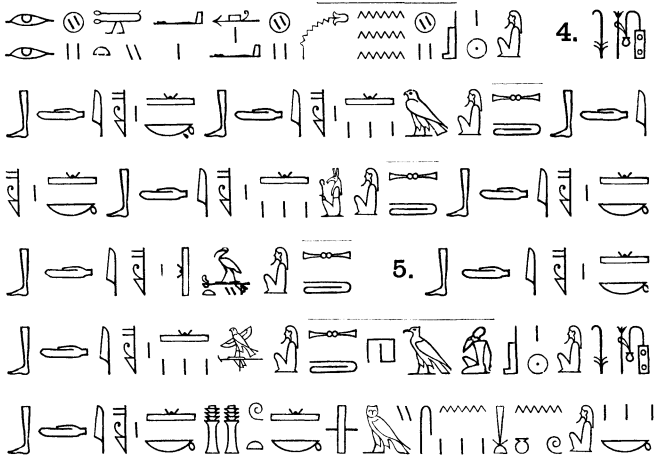
“14. Thy purifications are the purifications of Thoth,
“and the purifications of Thoth are thy purifications.

“Thy purifications are the purifications of Sep, and
“the purifications of Sep are thy purifications.

“Thou art pure, thou art pure, O Osiris, the royal
“scribe.”

15. Then shall he present [as] the Eye of Horus the *tesheru* vases.

The SETEM shall go round [the statue of] the Osiris, the royal scribe, with five grains of *qemā* incense of Nekheb [dissolved in water],



shall touch therewith the eyes twice, and shall touch therewith a hand twice, [and shall say]:—

“Thou art pure, thou art pure, O Osiris, 4. the
“royal scribe.

“Thy incense (*beṭā*) is the incense of Horus, and the
“incense of Horus is thy incense.

“Thy incense is the incense of Set, and the incense
“of Set is thy incense.

“Thy incense is the incense of Thoth, and the incense
“of Thoth is thy incense.

“5. Thy incense is the incense of Sep, and the
“incense of Sep is thy incense.

“Hail, Osiris, the royal scribe, thou hast been censured
“with *beṭā*, and thou art stablished among thy brethren,
“among the gods.



“*Betâ* incense is on thy mouth, [which is] 6. the
“mouth of a milk calf on the day wherein his mother
“giveth him birth.”

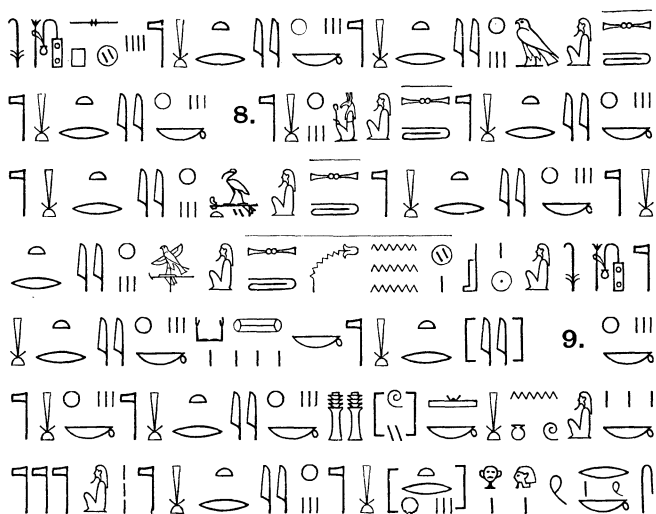
The SETEM shall go round [the statue of] the Osiris,
the royal scribe, with five grains of natron incense,
7. and shall touch therewith the mouth twice, and shall
touch therewith the two eyes twice, and shall touch
therewith a hand twice, and shall say four times:—

“Thou art pure, thou art pure, O Osiris, the royal
“scribe.

“Thou art pure, thou art pure, O Osiris, the royal
“scribe.

“Thou art pure, thou art pure, O Osiris, the royal
“scribe.

“Thou art pure, thou art pure, O Osiris, the royal
“scribe.



“Thy natron censings are the censings of Horus, and
“the censings of Horus are thy censings.

“Thy natron censings **8.** are the censings of Set,
“and the censings of Set are thy censings.

“Thy natron censings are the censings of Thoth, and
“the censings of Thoth are thy censings.

“Thy natron censings are the censings of Sep, and
“the censings of Sep are thy censings.

“Thou art pure, thou art pure, O Osiris, the royal
“scribe.

“Thy KA hath been censed with natron for thee.
“Thou hast been censed with **9.** thy censings of
“natron, thou hast been censed and thou art stablished
“among thy brethren the gods. The censings of natron



“from the city of Nekheb cometh [unto thee], it washeth
 “clean, it adorneth, and it maketh **12.** its seat upon
 “thy two hands.

“Thou art pure, thou art pure, O Osiris, the royal
 “scribe.

“Thou art pure, thou art pure, O Osiris, the royal
 “scribe.

“Thou art pure, thou art pure, O Osiris, the royal
 “scribe.

“Thou art pure, thou art pure, O Osiris, the royal
 “scribe.”

Plate IVA. 1. The KHER HEB and the AMI KHENT
 shall then pass on into the tomb, and they shall
2. enter in to see the **3.** holy one (?) in the chamber
 of the “House of gold” (i.e., the sarcophagus).



4. And the *ÂMI ÂSI*, who shall stand behind (or, near) it, shall say :—

“My father, my father!

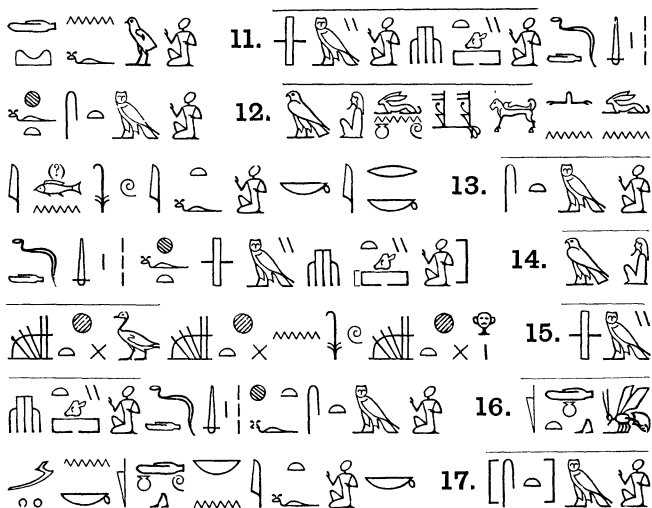
“My father, my father!

“My father, my father!

“My father, my father!”

5. Then the *SETEM* who hath lain down shall open his eyes 6. and shall find the *ÂMI KHENT*, who shall be standing at the door of [the tomb].

7. Then the *SETEM* shall sit down in front of the statue, 8. and the *ÂMI ÂSI* shall stand behind him, [and the *SETEM* say], 9. “I was lying down, and “one roused me, 10. I was asleep, and one touched “me.”



[The following passage is from the tomb of Rekh-mārā:—

And the SEM shall say to the ÂMI KHENT:—

“I have seen the father in his every form.”]

11. And the ÂMI KHENT shall say to the SETEM:—

“12. Horus is a *Sah*; is not thy father [a *Sah*]?”

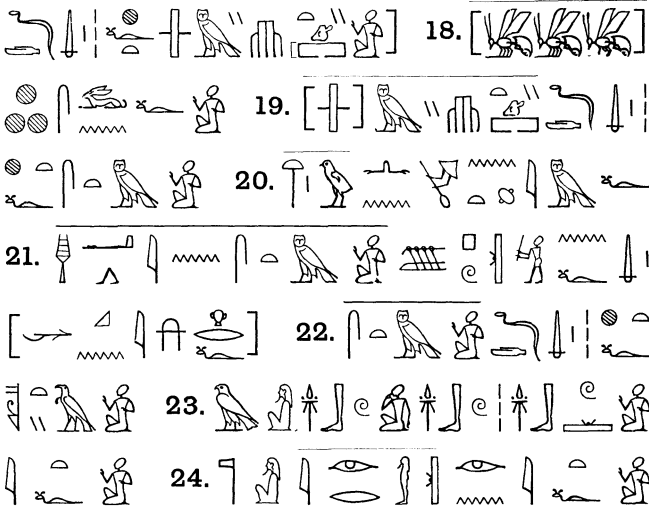
13. And the SETEM shall say to the ÂMI KHENT:—

“14. Horus laid a snare (or, net), and ‘He whose face was covered by a snare’ (or, net) layeth a snare (or, net) on him (i.e., thy father).”

15. And the ÂMI KHENT shall say to the SETEM:—

“16. Going round about [as] a bee (or, hornet) thou seest all the goings round about of thy father.”

17. And the SETEM shall say to the ÂMI KHENT:—



“18. The bees (or, hornets) giving protection, they
“make him to exist.”

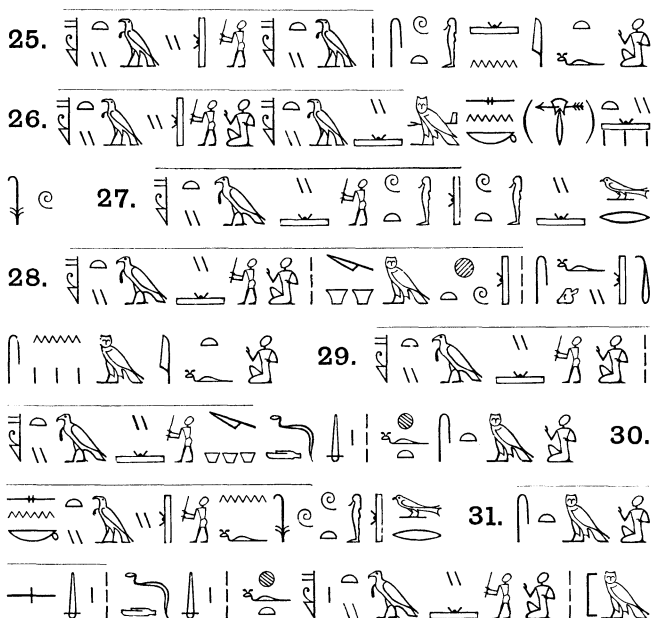
19. And the *ÂMI KHENT* shall say to the *SETEM*:—

“20. There is [his] shadow, [and] there is no im-
“purity (?) therein.”

21. And the *SETEM* shall stand up, and shall take
the staff, and array himself in the *genâu* garment.

22. And the *SETEM* shall say to the *Mesentiu* (i.e.,
artizans):—

“23. Horus loveth those who love him; I love my
“father, and 24. the divine transformation which my
“father hath made.



“25. O artisans, artisans, I have made a figure of my father.

“26. O artisans, artisans, I pray you to smite him.

“27. O artisans, [artisans, smite ye] the great statue.

“28. O artisans, who hew [stones], behold ye the things which are unpleasant(?) to my father.”

29. And the artisans and the hewers shall say to the SETEM:—

“30. He shall smite the great statue.”

31. And the SETEM shall say to the artisans:—

“Smite [ye] my father.



And the SETEM shall say unto the artizans and hewers :—

“Smite ye my father ; **4.** it is praiseworthy to smite “my father, [that is to say the statue of] the Osiris, the “royal scribe.”

And the SETEM shall stand **5.** in front of [the statue of] the Osiris, the royal scribe, and the  instruments shall stand round about him. And the SETEM shall say **6.** unto the hewers :—

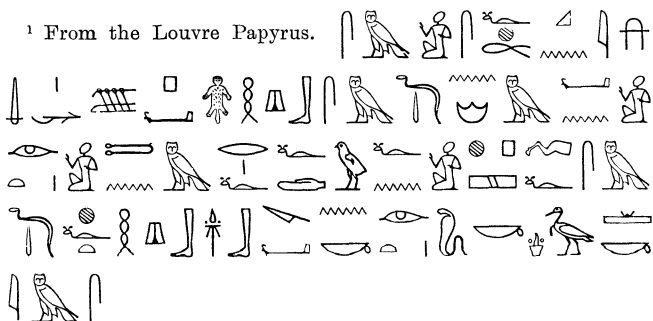
“I am Horus-Set ; I will not permit thee to make “to shine (?) the head of thy father.”



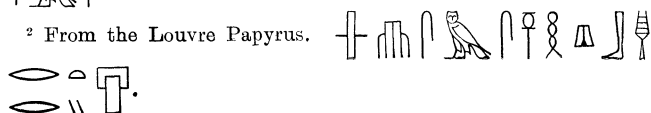
And the SEM priest shall say before the KHER HEB:—
 “Thou hast cut off thine eye; thy soul is in it.”^{1]}

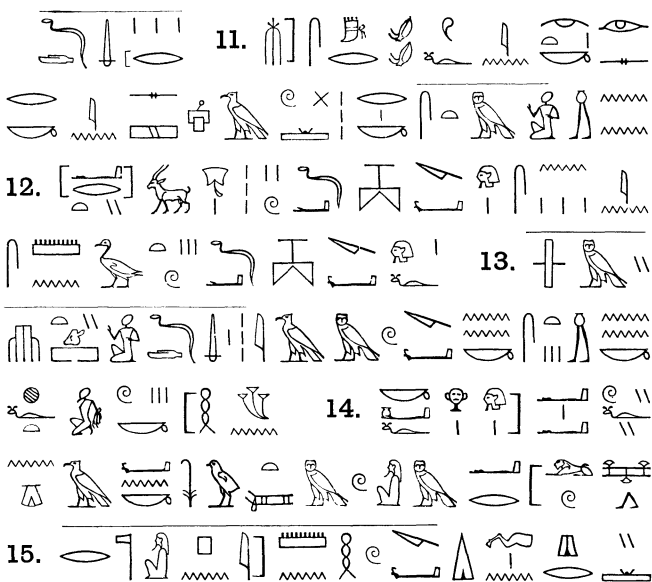
[Then the **ĀM** **KHENT**, and the **SEM**, and the **SMER**, and the **KHER** **HEB** shall stand outside the door]² And the **SETEM** shall lay his hand upon a bull of the South, and the slaughterer shall go up **10.** upon him, and shall cut off his leg, and dig out his heart, and shall

¹ From the Louvre Papyrus.



² From the Louvre Papyrus.





give it to the two *tcherât*, who shall speak into 11. his ears, saying :—

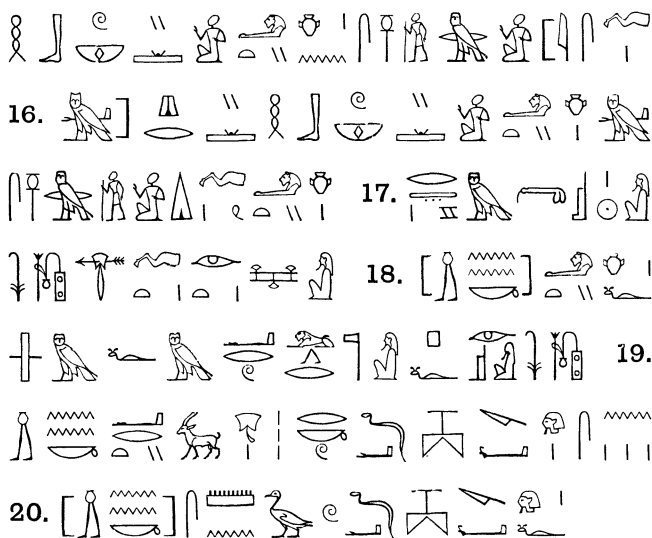
“Thy lips are made for thee, thy mouth is cut open.”

And the SETEM shall bring two 12. gazelle, and cut off their heads, and a *smen* goose and cut off its head. And the 13. *ÂMI KHENT* shall say :—

“I have seized them for thee, and I have brought unto thee thine enemies.”

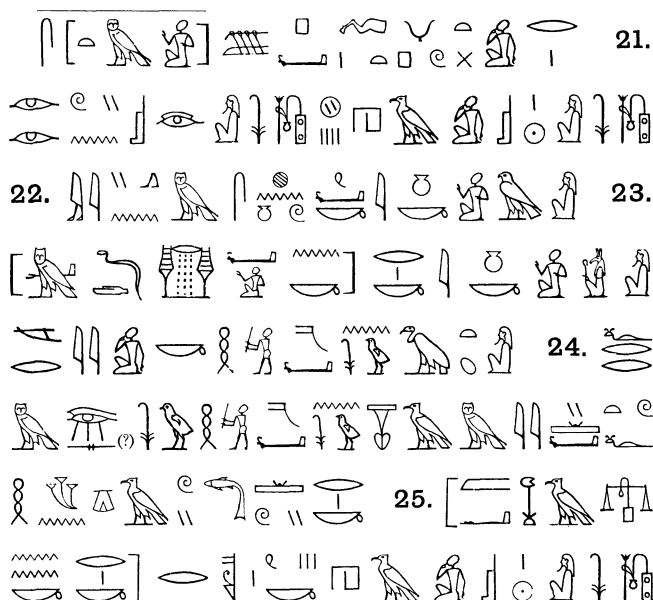
And the SETEM shall 14. offer them in his [outstretched] hands, [saying] :—

“Temu hath slain them for thee, and there shall be ‘no opposition 15. to this god.”



And the slaughterer shall give the thigh to the KHER HEB, and the heart to the SMER, and behold, [when] **16.** the thigh is with the KHER HEB and the heart with the SMER, they shall place the thigh and the heart on **17.** the ground before [the statue of] the Osiris, the royal scribe, [saying]:—

“Is presented unto thee the Leg [as] the Eye of “Horus, **18.** and I have brought unto thee his heart “which was in him ; nevermore shall there be opposi- “tion to this god, the Osiris, the royal scribe. I have “**19.** brought unto thee [two] gazelle, and their heads “are cut off, **20.** I have brought unto thee a *smen* “goose and its head is cut off.”



And the SETEM shall take the leg and open the mouth **21.** and the two eyes of the Osiris, the royal scribe, [saying] four times :—

“ Hail, Osiris, the royal scribe, I have **22.** come to
 “ embrace thee. I am Horus. **23.** I have pressed for
 “ thee thy mouth. I am Set thy beloved. Thy mother
 “ smiteth thee, and **24.** weepeth for thee ; and those
 “ who were bound with thee (i.e., Isis and Nephthys)
 “ smite thee. Thy mouth hath been made firm,
 “ **25.** and I have made to balance for thee thy mouth
 “ conformably to thy teeth. Hail, Osiris, royal scribe,

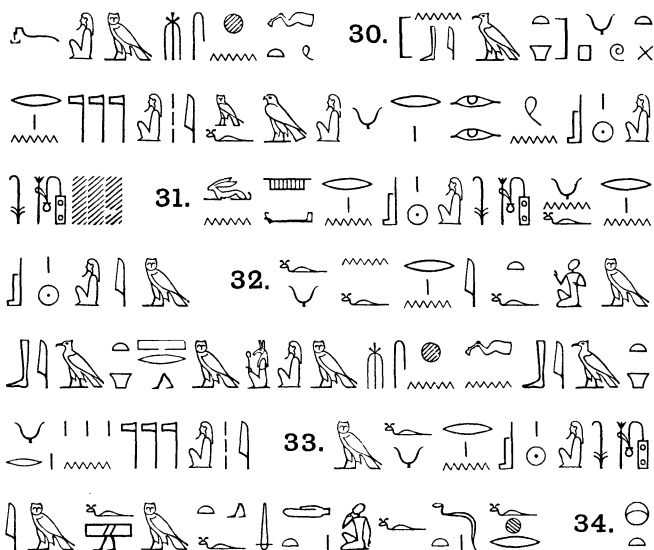


“I have opened **26.** thy mouth with the leg, [which
“is as] the Eye of Horus.”

And the SETEM shall take **27.** first the instrument SEB UR, and next the instrument TUN-Ā, and open the mouth and the two eyes of the Osiris, the royal scribe, **28.** four times, and shall say :—

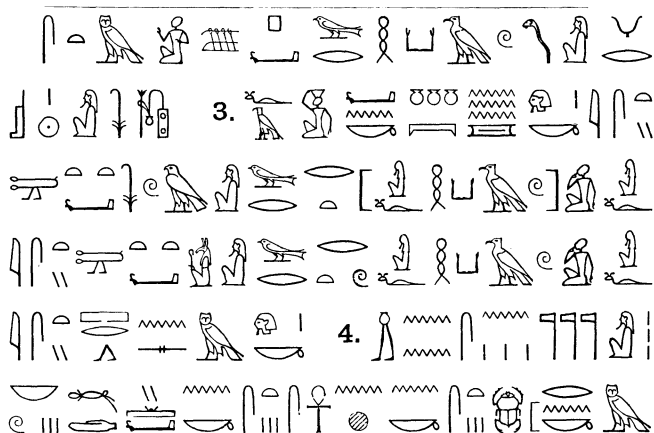
“Hail, Osiris, royal scribe, [thy mouth is made firm,
“and I have made to balance for thee thy mouth
“conformably to thy teeth. I have opened for thee
“thy mouth, I have opened for thee thy two eyes].¹
“Hail, Osiris, royal scribe, I have opened thy mouth
“**29.** with the instrument of Ânpu, I have unclosed
“thy mouth with the divine instrument, with the thigh

ⁱ From the Louvre Papyrus.



“**30.** of iron wherewith the mouth of the gods was
“opened.

“Horus shall open the mouth and the two eyes of
“the Osiris, the royal scribe, **31.** and Horus shall
“unclose the mouth of the Osiris, the royal scribe, [even
“as] he opened the mouth of the god Osiris with it,
“**32.** and he shall open the mouth of my father with
“the iron which cometh forth from Set, with the thigh
“of iron wherewith were opened the mouths of the
“gods **33.** shall the mouth of the Osiris, the royal
“scribe, be opened. He shall walk and shall speak,
“and his body shall be with the **34.** Company of the



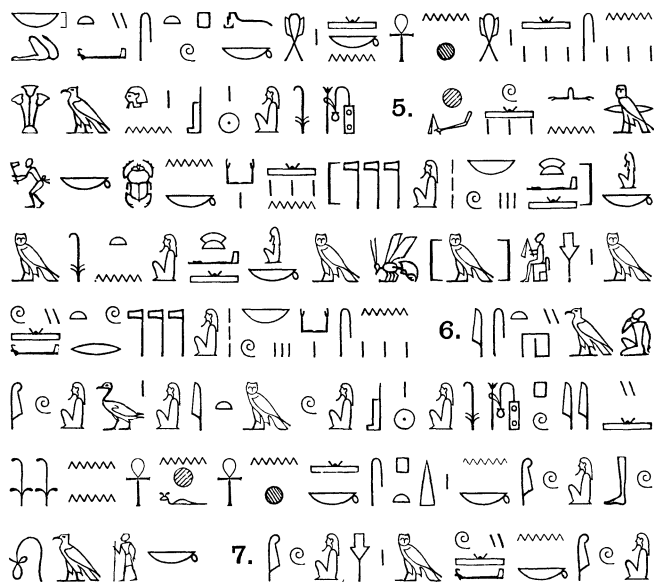
And the SETEM shall take the instrument UR-HEKAU, and shall open the mouth of the Osiris, the royal scribe, [four times, and shall say :—

“Thy mouth hath been made firm for thee, and I
“have made to balance for thee thy mouth conformably
“to thy teeth, O Osiris, the royal scribe.¹]

“3. The goddess Nu[t] beareth for thee thy head.
“Behold, Horus hath taken possession of his crown, and
“he reciteth mighty words of power [over it]. Behold,
“Set hath taken possession of his crown, and he reciteth
“mighty words of power over it. Behold, she (i.e., the
“goddess Nut) cometh forth with thy head.

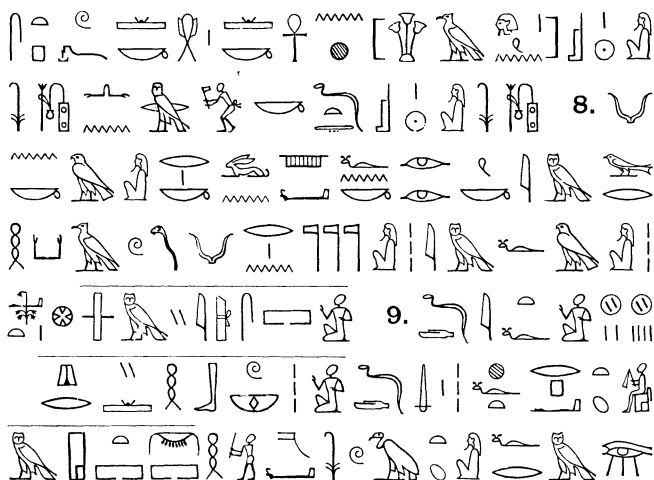
“4. All the gods bring [words of power], they recite
“them for thee, they make thee to live by them, thou
“becomest a lord of two-fold might, thou makest the

¹ From the Louvre Papyrus.



“passes which give thee the fluid of life, their fluid
 “[of life] is about the Osiris, **5.** the royal scribe, for
 “his protection. Thou shalt not die, and thou shalt
 “become the KA of all the gods. Thou shalt rise as a
 “king of the South, thou shalt rise as a king of the
 “North, and as a holy being; and thou shalt be more
 “powerful than all the gods [and] their KA.

“**6.** And behold, this [statue of] the Osiris, the royal
 “scribe is Shu, the son of Átmu, and as he liveth so
 “shalt thou live, Shu hath equipped thee and made
 “thee a wonder, **7.** and Shu hath made thee to be
 “powerful. Thou hast made the passes which give



“thee the fluid [of life]; life is about the head of the
 “Osiris, the royal scribe, and thou shalt never die. O
 “Osiris, the royal scribe, 8. Horus hath opened for
 “thee thy mouth, and he hath unclosed for thee thy
 “two eyes with the instrument UR-HEKAU, wherewith
 “he opened the mouth of the gods of the South.”

And the ÂMI ÂS shall say :—9.

“My father, my father!

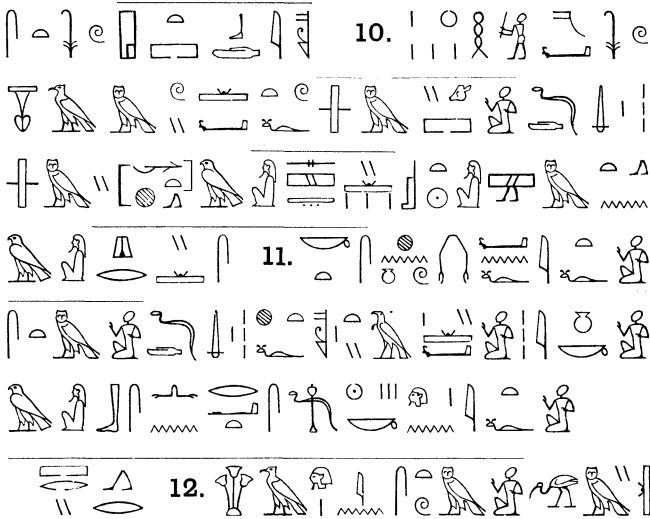
“My father, my father!

“My father, my father!

“My father, my father!”

And the KHER HEB shall say before the statue in the
 Chamber of the House of gold :—

“His mother smiteth him and weepeth.”



And in the Chamber of *Beṭā* incense [he shall say]:—

“**10.** Those who were bound up with him (i.e., Isis and Nephthys) smite him in grief.”

And the *ĀMI KHENT* shall say [to] those who are in the following of Horus secretly (or, in the hidden place):—

“O Isis, Horus hath passed behind, **11.** and he hath embraced the father.”

And the *SETEM* shall say to the artizans:—

“I am Horus-Bes(?), and I will not permit you to make to shine(?) the head of my father.”

And the *SETEM* shall come **12.** back [from the



tomb], and shall find SA-MER-F (i.e., his loving son) standing at the door. [And the KHER HEB shall say to] the SETEM :—

“Make SA-MERI-F to enter into **13.** the interior of “the tomb of the Osiris, the royal scribe, [and say] :—

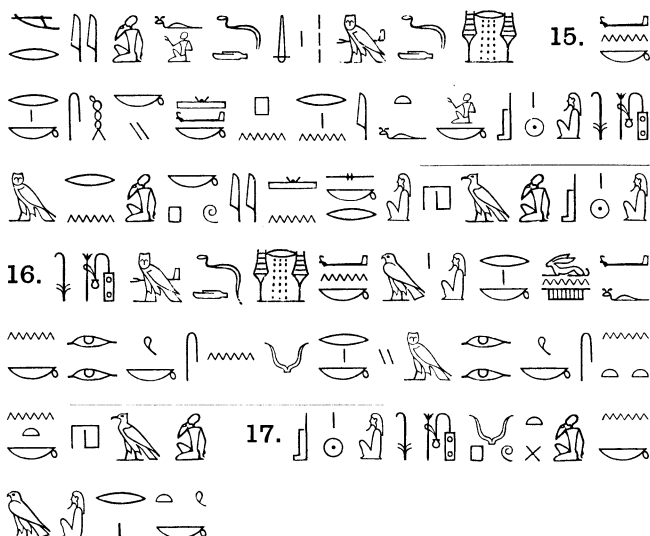
“I have brought unto thee thy son Horus who loveth thee, and he ‘shall open thy mouth.’”

[And the KHER HEB shall say :]—

“His loving son shall open the mouth and the two “eyes of the Osiris, **14.** the royal scribe, the first “time with the iron instrument MĀTCHETȚFET, and the “second time with the finger [made of] silver-gold.”

[And the ĀMI ĀSI shall stand behind the statue, and shall say :—]

“Behold the loving son !”



And his loving son shall say :—

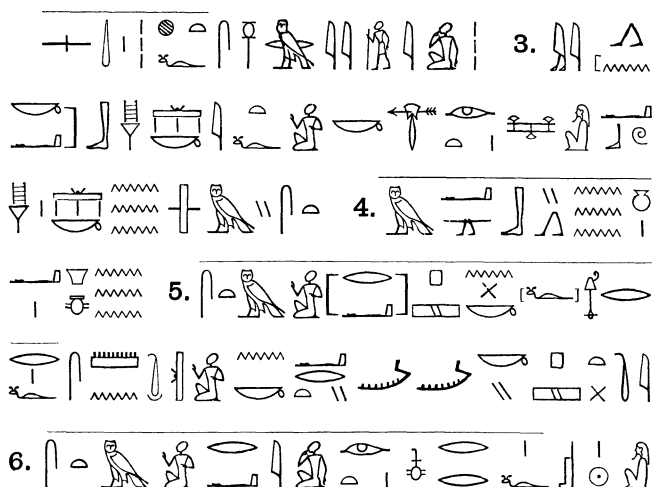
“I have pressed apart **15.** for thee thy mouth, and
 “this thy mouth hath been pressed (*seki*) for thee,
 “O my father Osiris, the royal scribe, in thy name of
 “‘Seker.’

“Hail, Osiris, **16.** the royal scribe, Horus hath
 “pressed for thee thy mouth, and he hath unclosed for
 “thee thy two eyes, and they are established. [Thy
 “mouth hath been made firm, and I have made to
 “balance for thee thy mouth conformably to thy teeth].
 “Thy mouth and thy two eyes are opened, and they
 “are firmly established for thee. Hail, **17.** Osiris, the
 “royal scribe, Horus hath opened thy mouth for thee.”



“Behold, his mouth, **4.** behold, thy mouth, **5.** it
“is stablished and constituted.”

Plate VIB. 1. Then the SETEM shall take the *nemes* bandlet, and shall draw it over the mouth and the two



eyes of the Osiris, **2.** the royal scribe, and shall say to the SMERIU :—

“**3.** Have come unto thee thy offerings, O my father.”

And he shall bring a vessel of water in his hand [and say] :—

“The Eye of Horus hath been presented unto thee, “**4.** and it is in the water which hath been offered to “thee.”

5. And the SETEM shall place the instrument PESH-EN-KEF on the mouth of the statue, [and shall say] :—

“Thy two jaws have been established for thee, having “been separated.”

6. And the SETEM shall place milk on the mouth of the Osiris, the royal scribe, [and shall say] :—



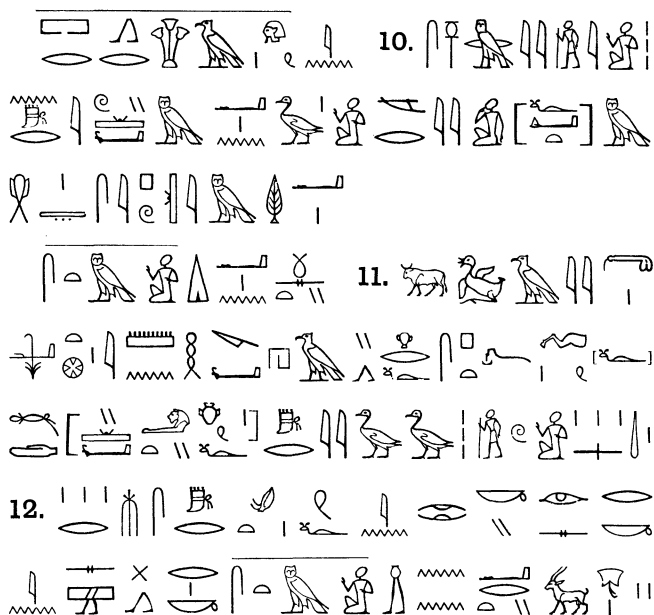
“7. The milk shall not pass over nor be snatched
“away from his mouth.”

And the SETEM shall take a feather of the *nenā* goose,
[and having lifted it up four times for the protection of
the Osiris, shall say :]—

“The Eye of Horus hath been presented [unto thee];
“through it thy face shall lack nothing.”

8. And the SETEM shall take four vases of purification,
and shall pass them over the mouth and the two
eyes of the Osiris, the royal scribe, and over each he
shall say twice the Chapter of constituting :—

“9. Thy mouth and thy two eyes are constituted, O
“Osiris, the royal scribe, I have opened for thee thy
“mouth with the four vases of purification.”

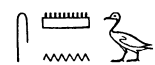


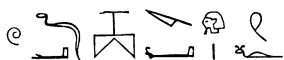
And the 10. SMER grasping the hand of SA-MER-F (i.e., the loving son of the deceased), shall come forth from the tomb, and shall exorcise the ground, and . . .

And the SETEM shall place a hand on a **11.** bull of the South, and the slaughterer shall go up upon him, and cut off his fore-leg, and shall dig out his heart, and the little *teherât* shall speak **12.** into his ear, saying :—

“Thy lips are made for thee, and thy mouth is put
“in good condition.”

And the SETEM shall bring two gazelle, their heads


13. 





14. 



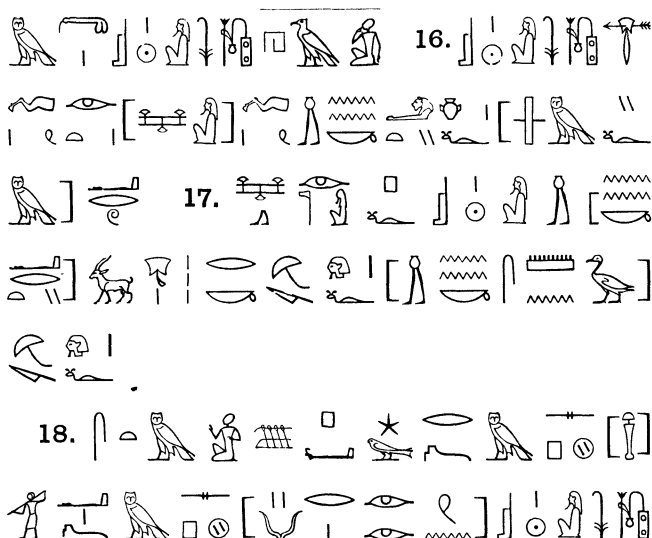
having been cut off, and a **13.** *smen* goose, its head having been cut off, and the *AMI KHENT* shall say:—

“I have seized them for thee, and I have brought
“unto thee thine enemies.”

And he shall present [to the statue] the heads on his hands, saying:—

“**14.** The god *Tem* hath slaughtered them for thee;
“nevermore shall there be opposition to this god.”

And the slaughterer shall go up upon it [i.e., the bull], and give the leg to the *KHER HEB*, **15.** and the heart to the *SMER*, and they shall take the Leg and the Heart and go in and place them on the ground



before the [statue of the] Osiris, the royal scribe, and shall say :—

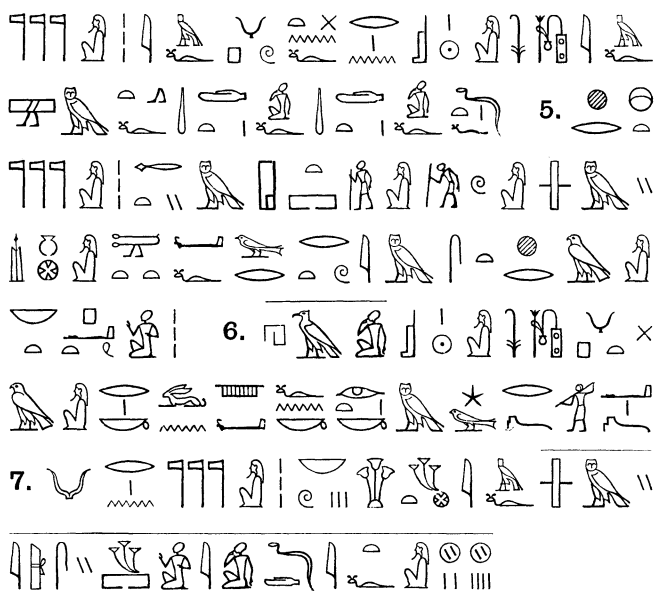
“16. Hail, Osiris, the royal scribe, the Leg hath been
“presented unto thee as the Eye of Horus. I have
“brought unto thee his Heart, which was in him, and
“he shall never more 17. oppose the Osiris, the royal
“scribe. I have brought unto thee a gazelle, with its
“head cut off, I have brought unto thee a *smen* goose,
“with its head cut off.”

18. And the SETEM shall take the instrument SEB-UR the first time, and the instrument TUN-Ā the second time, and shall open the mouth and the two eyes of



the Osiris, the royal scribe, **19.** four times, and shall say :—

“Hail, Osiris, the royal scribe, I have unclosed for
 “thee thy mouth with the instrument of Ânpu, with
 “**Plate VII. 1.** the leg of iron wherewith [he] opened
 “the mouth[s] of the gods. O Horus, open the mouth
 “of the Osiris, the royal scribe. Horus hath unclosed
 “**2.** the mouth of the Osiris, the royal scribe, **3.** even
 “as he opened the mouth of his father Osiris with the
 “iron which proceeded from Set; with the iron *meskhen*
 “**4.** wherewith he opened the mouth of the gods hath



“ he opened the mouth of the Osiris, the royal scribe.
 “ He moveth on his legs, he speaketh, he speaketh, his
 “ body **5.** is with the Great Company of the Gods
 “ which is in the House of the Aged Prince who dwelleth
 “ in Annu, and he hath taken possession of the Urerit
 “ Crown which is therein before Horus, the Lord of
 “ Mankind.

“ **6.** Hail, Osiris, royal scribe! Horus hath opened for
“ thee thy mouth, and he hath unclosed for thee thine
“ eye with the instrument SEB-UR, and with the instru-
“ ment TUN-Ā, **7.** wherewith were opened the mouth[s]
“ of all the gods of the South, [and the mouth of every



“god and every goddess, and the mouth of Átmu, Lord
 “of Ánnu, and the mouth of Ptaḥ of his South Wall,
 “Lord of the life of the two lands, and the mouth[s] of
 “the great gods].”¹

And the ÁMĪ ÁS shall say:—

“My father, my father!

“My father, my father!

“My father, my father!

“My father, my father!”

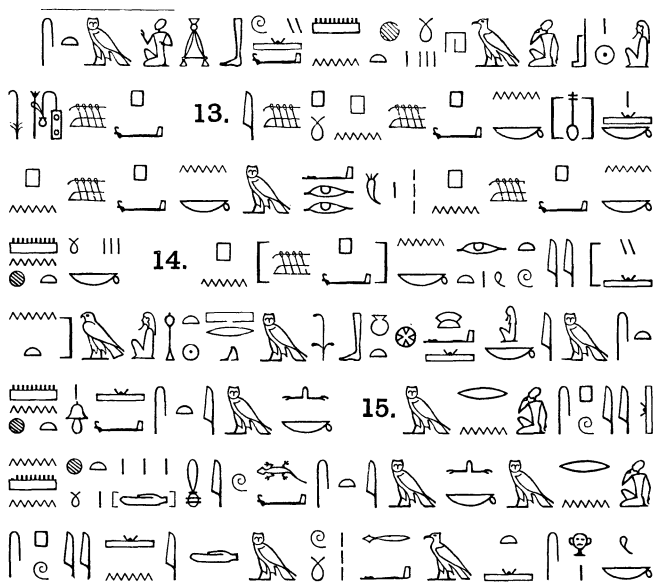
And the SETEM shall take the NEMES bandlet where-
 with to 8. array [the statue], and he shall pass it
 over the mouth and the two eyes of the Osiris, the
 royal scribe, four times [and shall say]:—

“O *nemes* bandlet, O *nemes* bandlet!

“O white one, O white one!

“9. O Eye of Horus, thou White One, which comest
 “forth from the city of Nekheb, the gods are arrayed

¹ From the Louvre Papyrus.



And the SETEM shall dress the statue in the MENKHET bandlet, [and shall say] :—

“Hail, Osiris, the royal scribe !

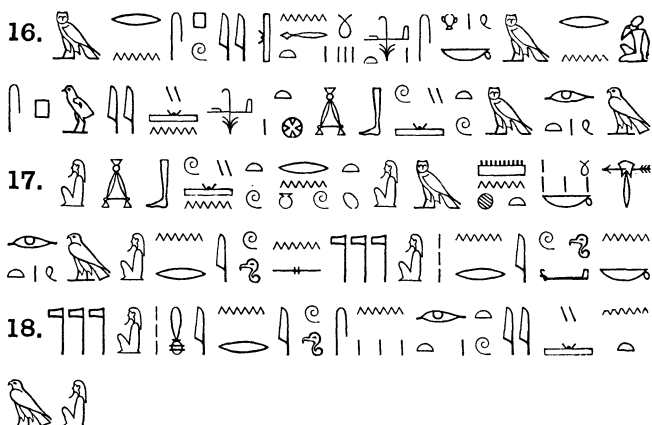
“Receive thou this 13. ASHEP bandlet.

“Receive thou this good thing.

“Receive thou this apparel.

“Receive thou this 14. MENKHET bandlet.

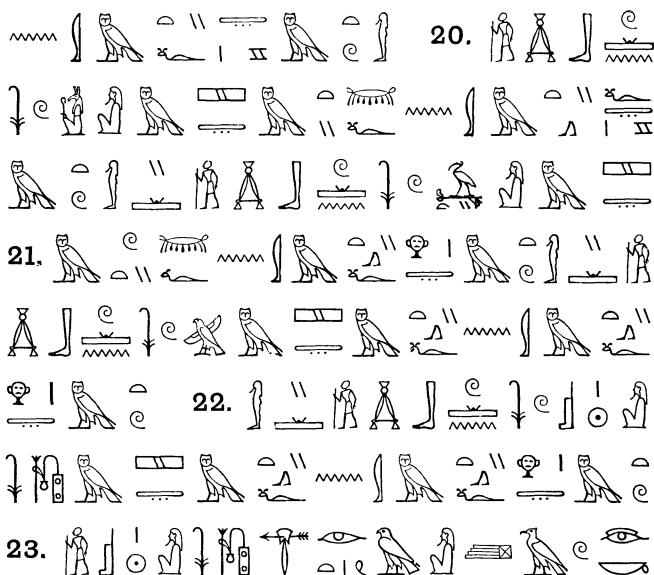
“Receive thou this Eye of Horus, the White One,
 “which cometh forth from the city of Nekheb, wherein
 “thou hast risen like the sun. It putteth strength into
 “thee 15. in its name of ‘Menkhet.’ It putteth union
 “into thee in its name of ‘Aṭmu.’ It maketh thee



“great 16. in its name of ‘Āat.’ It maketh glad thy
“face in its name of ‘Qemā.’

“Thou art arrayed in the Eye of Horus, 17. and
“the goddess Rennut hath arrayed thee in thy MENKHET
“bandlet. The Eye of Horus hath been presented unto
“thee. It giveth victory (or, strength) to the gods, and
“the gods give thee strength 18. as the Eye of Horus
“giveth them victory.”

And the SETEM shall take the MENKHET bandlet and
array [the statue of] the Osiris, the royal scribe [therein,
19. saying]:—



“Horus arrayed himself therein [as] his *shetamuti* garment, and he trod the earth as a prince. 20.

“Set arrayed himself therein [as] his *shetamuti* garment, and he trod the earth as a prince.

“Thoth arrayed himself therein [as] 21. his *shetamuti* garment, and he trod the earth as a prince.

“Sep arrayed himself therein [as] his *shetamuti* garment, and he trod the earth as a 22. prince.

“And the Osiris, the royal scribe, hath arrayed himself therein [as] his *shetamuti* garment, and he shall tread the earth as a prince. 23.

“O Osiris, the royal scribe, the Eye of Horus hath



Plate VIII. 1. 

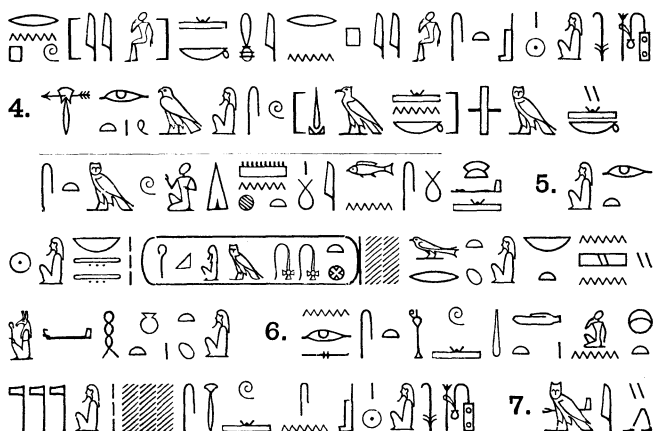


“been presented unto thee, and thou shalt be known
 “[thereby] in the House of the Aged Prince 24. who
 “dwelleth in Ānnu.

“Hail, Osiris, the royal scribe, it shall be known that
 “thou hast a KA [to fight] against thine enemy before
 “thy divine **Plate VIII. 1.** father.”

And the SETEM shall place the green (*uatch*) MENKHET
 bandlet [on the statue], saying :—

“Hath risen like the sun Uatchit, the Lady of Flame,
 “the perfect one who cannot 2. be repulsed in heaven
 “or in earth, and she shall make green (i.e., flourishing)
 “the Osiris, the royal scribe. She shall make him to
 “be perfect with her 3. MENKHET bandlet, she shall

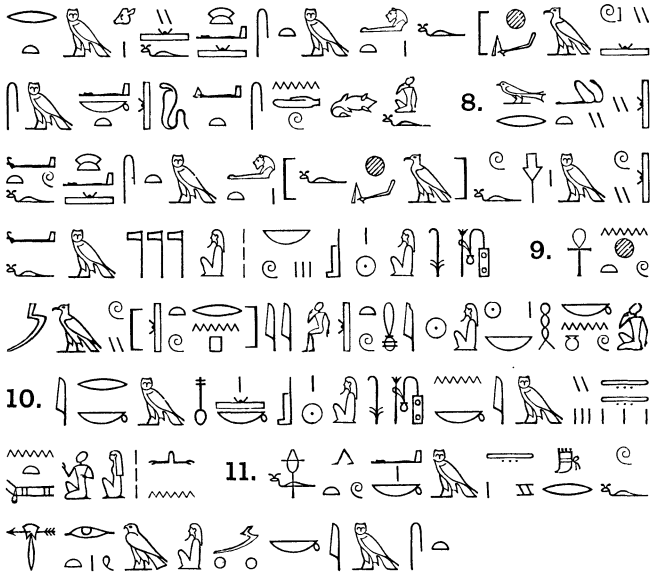


“make him to flourish with [the power] which dwelleth
“in her *uatch* bandlet.

“And thou shalt renew thy youth even as she re-
“neweth her youth. Hail, Osiris, **4.** the royal scribe,
“the Eye of Horus hath been presented unto thee,
“and that which is in thee hath been made strong
“thereby.”

And the SETEM shall place the red MENKHET ANES
bandlet [on the statue, saying:—]

“**5.** Hath risen the Eye of Rā, the Lady of the
“Two Lands, Princess in the City of double Flame, the
“mighty one, the Lady of storm, the Mistress **6.** who
“made to go forth the word whereby the Company of
“the Gods came into being, and she shall make to
“flourish the Osiris, the royal scribe. **7.** Come then



“before him! She shall rise in front of him, he shall
 “be protected by her [and] guarded, and she shall cause
 “the fear of him **8.** as the mighty one of two-fold
 “strength [to go forth]. She shall rise in front of him,
 “and he shall be protected and made stronger than all
 “the gods.

“Hail, Osiris, the royal scribe, **9.** thou art made
 “alive, thou art made new, and thy youth is renewed
 “like Rā every day. Therefore shalt thou **10.** be
 “hymned by reason of thy beauty, O Osiris, the royal
 “scribe, by those who are in the Two Lands, and by
 mortals, and thine arm shall not be **11.** resisted



“the *ātmai* bandlet—the two arms of the goddess
 “Tait are upon thy body. A god attacheth himself to
 “a god, and it is the binding girdle of a god to a god
 “in its name of ‘Āṭmai.’ It is washed by the god
 “Hāpi, the KHU (i.e., the Spirits) make thy face to
 “shine, Isis brought together the threads of the bandlet,
 “and Nephthys wove them firmly, and they make to
 “shine the bandlet for thee [with triumph] against thine
 “enemies.”



[And the KHER HEB shall say: "O SETEM, place the
"COLLAR [on the statue of the Osiris], saying:—

"Homage to thee, O Átmu. Homage to thee, O
"Kheperà, who art exalted upon thy steps, who shinest
"as the God of the Obelisk in the House of the
"Obelisk which is in Ánnu (Heliopolis). Thou didst
"spit, and Shu came into being, thou didst emit water,
"and Tefnut came into being; thou didst place thine
"arms about them, with the arms of thy KA, and thy
"KA is in them. O Átmu, place thou the arms of thy
"KA about the Osiris,¹ and let him live with his KA for

¹ Or, Hathor.



“ever. O Átmu, unite thyself to the Osiris, protect
 “thou him, and let [not] come to him any evil thing
 “whatsoever, even as thou unitest thyself to Shu and
 “Tefnut.

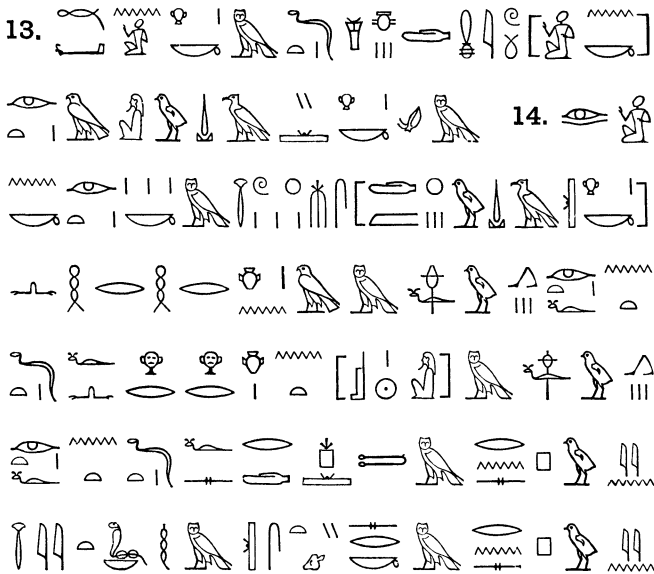
“Hail, Great Company of the Gods who are in Ánnu,
 “Átmu, Shu, Tefnut, Seb, Nut, Osiris, Horus, Isis,
 “[Set], Nephthys and Horus who dwelleth in the Great
 “House! Hail, Great Company of the Gods who are
 “produced by the God Átmu, extend ye the heart of
 “his child in your name of ‘Pet,’ so that he may shine



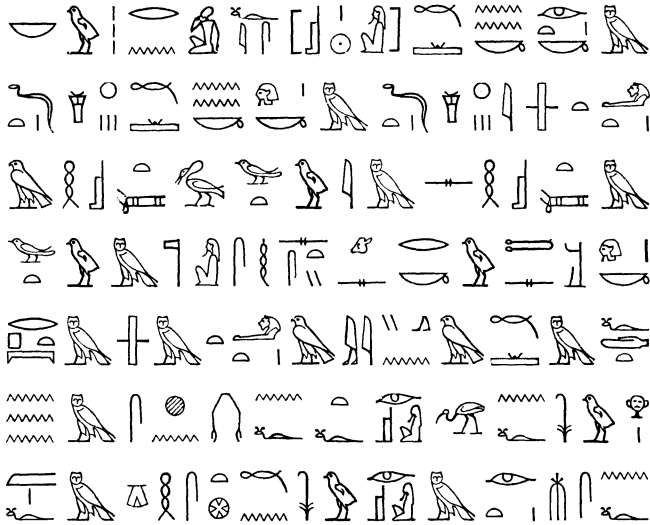
“among you in your name of ‘Paut neteru,’ avenge ye
 “the Osiris on his enemies, protect ye him and defend
 “him, and let not any evil whatsoever happen to his
 “body for ever.

“Hail, Osiris, the Eye of Horus hath been presented
 “unto thee, and it being with thee thy heart shall not
 “stand still.”]

And the SETEM shall perform the anointing [of the
 mouth and eyes of the statue] with 12. *metchet* oil,
 and *mesetem* and green *mesetem*, and shall say :—

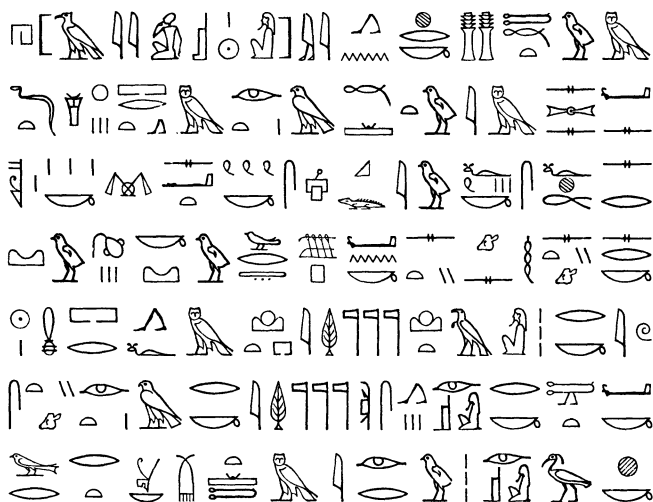


“Hail, Osiris, **13.** the royal scribe, I have filled thy
 “face with *metchet* oil, and I have bound thereto for
 “thee the Eye of Horus, and thy face is strong. I
 “have painted thine eyes for thee **14.** with *mestem*
 “and with green *mestem*, and thy face is strong. [The
 “heart of Horus rejoiced at the meeting of his Eye
 “with his body, and the heart of the Osiris shall rejoice
 “at the meeting of his Eye with his body, and he shall
 “be made to flourish in its name of Uatchit, and
 “pleasant shall the odour be to thee in its name of
 “‘Sweet smell.’ Hail, Osiris, I have come, and I

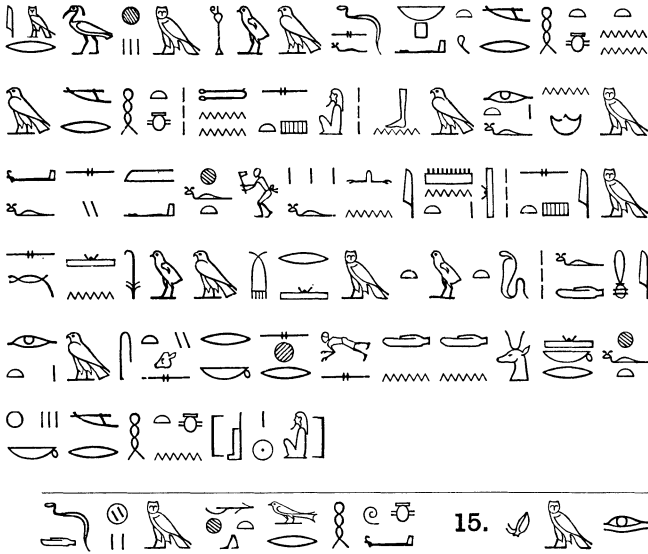


“KHU, that they may see him, and that they all may
“hear his name.

“Behold, Osiris, I have filled for thee thine eyes with
“METCHET Oil, and I have filled for thee thine head
“with the METCHET Oil which was before Horus; thou
“hast been made full with it, and thou hast been made
“full with the god. It hath transmitted unto thee its
“sweet smell, and thy head hath been lifted up into
“the heavens, into the place which is before Horus.
“Horus cometh being filled with the sweat [which
“broke out] on him when Father Osiris embraced him,
“when Osiris found him near him in the city of K̄h̄set,
“and filled him with the Eye which he had produced.

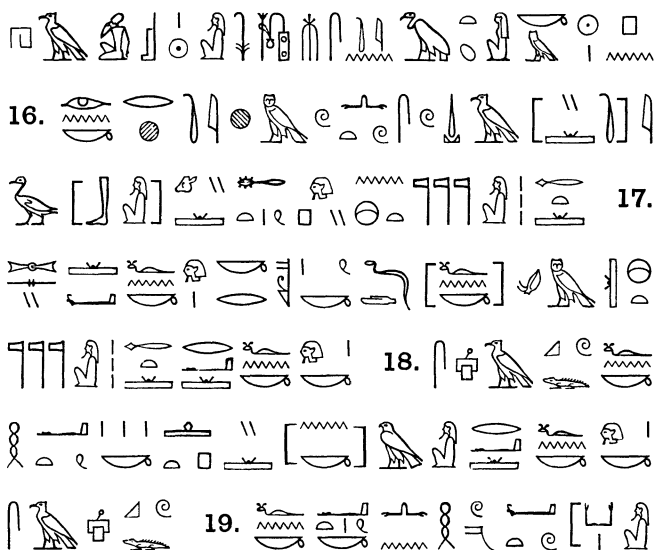


“Hail, Osiris! I have come unto thee, and thou art
 “stablished and filled with the METCHET Oil which
 “proceeded from the Eye of Horus. Thou art filled
 “therewith. It hath knitted together thy bones, it
 “hath gathered together thy members, it hath collected
 “into one place thy flesh, and it hath dissipated into
 “the ground thy noxious humours. Thou hast absorbed
 “the odour thereof, and the sweet odour thereof is on
 “thee, even as it is with Rā when he appeareth on the
 “horizon among the gods of the horizon. The odour
 “of the Eye of Horus is to thee among the gods who
 “are in the following of Osiris. Unto thee belongeth
 “it to take possession of the URERTU Crown. Thou art
 “equipped with the attributes of Osiris, and thou art

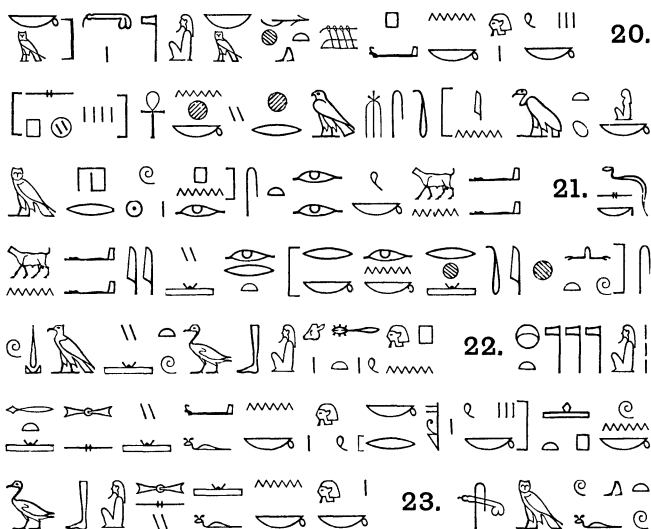


“a KHU therè (i.e., on the horizon) more than the
 “[other] KHU by the command of Horus himself, the
 “lord of men and women. O Unguent of Horus! O
 “Unguent of Set! Horus hath power (?) over his Eye,
 “and he hath carried it off out of the hands of his
 “enemies. The hidden things of Set are not in it, for
 “Horus hath filled it, and it is equipped with his uraei.
 “The Eye of Horus hath united its odour unto thee, it
 “hath overthrown [for thee thine enemies], thou art
 “bold against thine enemies. The Osiris is anointed.”

The following shall be said twice after anointing [the
 eyes of the statue] with **15.** *messem* :—



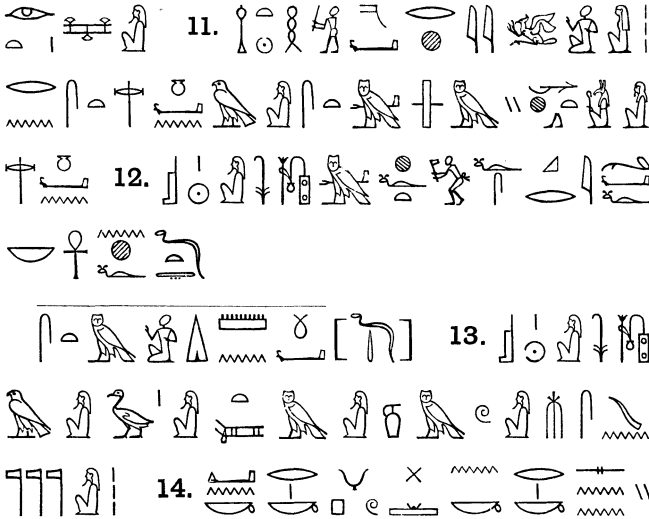
“Hail, Osiris, the royal scribe, who hast been brought
 “forth by thy mother on this day, **16.** thou hast been
 “made a being with knowledge [among] those who have
 “not knowledge. Thou hast been made strong by
 “Seb, who was the head of the first-born of the Great
 “Company of the Gods. **17.** He hath attached for
 “thee thy head to thy bones, and he saith unto thee,
 “‘The Great Company of the Gods heareth.’ He hath
 “given unto thee thy head, **18.** he hath gathered
 “together for thee thy limbs (or, flesh). Horus is at
 “peace with thee, and he hath given unto thee thy
 “head, and hath collected **19.** for thee thy flesh.



“Thy KA shall not be smitten in the presence of any
“god after thou hast received thy head and thy flesh.”

20. To be recited four times:—

“Thou hast life before Horus, and thy mother giveth
“thee birth on this day. She maketh thy two eyes to
“be in **21.** thine own arms, in the arms which are
“made for thee. Thou art made a being with know-
“ledge [among] those who have not knowledge. Thou
“hast been made strong by Seb, who was the head
“of the first-born of **22.** the Great Company of the
“Gods. He hath attached for thee thy head to thy
“bones; Seb is at peace with thee. He hath set in
“order thy head, **23.** and he guideth thee. Horus is



“Horus, **11.** the White One, which smiteth the Rekhiu.
 “The name thereof is, ‘Horus taketh vengeance on those
 “who are in the following of Set,’ and **12.** the Osiris,
 “the royal scribe, is avenged on his enemies, and he
 “leadeth each of them captive, and he shall live for
 “ever.”

And the SETEM shall place the MEN [on the statue],
 and shall say :—

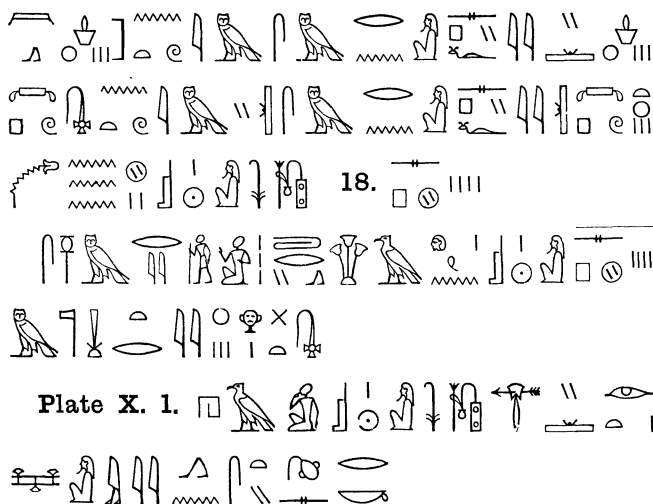
“**13.** The Osiris, the royal scribe, is Horus, the son
 “of Tem, is Khnemu who fashioned the gods. **14.** I
 “have given unto thee thy mouth, opened for thee is
 “thy mouth, constituted is thy mouth, constituted is



“thy mouth. Opened for thee are thy two eyes, and
 “thou seest with them. **15.** A passage into thine ears
 “hath been made for thee, and thou hearest with them.
 “Thy odour cometh to thee as Ur-*hekaut*.”

And the *SETEM* shall take the **16.** censer, and shall
 purify the Osiris, the royal scribe, four times [with] the
 incense over the flame, [saying]:—

“Horus maketh the purification [of the statue], and
 “he censeth it with the Eye of Horus. **17.** Thou
 “stridest being filled with the water which is in it in



“its name of ‘Pet’; thou art censured with it in its name
 “of ‘Sentrà,’ and thou art shrouded in it in its name of
 “‘Keput.’

“The Osiris, the royal scribe, 18. is pure, is pure!

“The Osiris, the royal scribe, is pure, is pure!

“The Osiris, the royal scribe, is pure, is pure!

“The Osiris, the royal scribe, is pure, is pure!”

And the SMER shall go round about [the statue of]
 the Osiris, four times, with the incense over the flame,
Plate X. 1. and shall say:—

“Hail, Osiris, the royal scribe, the Eye of Horus hath
 “been presented unto thee, and the smell thereof shall
 “come unto thee.”



And the SETEM shall cense the 2. uraeus, and shall say :—

“Purificatory censings to the goddess Ur-ḥekat, to
 “Uatchit, Lady of the Great House which is in the
 “House of Flame. And to Sekhit-Nesertit- 3. Uatchit
 “in the city of Pit-Ṭeput. And to Unnenit-Menḥit-
 “Nut-shesit (?) in Ḥett-ur. And to Resenit-Mehenit-¹
 “4. Seshentâ, Khebset, [Ḥetepet]. And to Tait who
 “is hymned before her father. [Thy] purifications are
 “the purifications of the MAĀS; the MAĀS being

¹ The text is corrupt here.



“bound [on thee] 5. heaven shineth brightly. [Thy]
 “purifications are the purifications of the KHABU; the
 “KHABU being bound [on thee] heaven shineth brightly.
 “Horus purifieth thee and Set censeth thee. Purified
 “are ye, O male 6. gods, censured are ye, O goddesses.

“Ye have obtained your fluid of life (*sau*)

“through Ur-*hekat*, Sekhit, through Ur-*hekat*,
 “Sekhit;

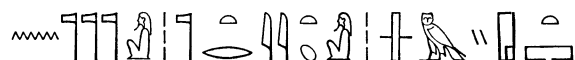
“[through] Nesertit, [through] Nesertit,

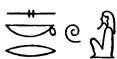
“[through] Hetepit, [through] Hetepit.

“7. Offerings be to every god and to every goddess,
 “and their hands shall be filled with the love of him

19. 

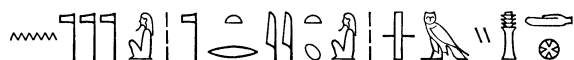


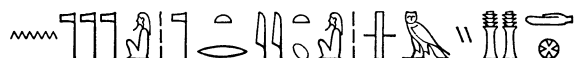
20. 



21. 



22. 

23. 

19. To the Gods and Goddesses who dwell in
of the Souls of Ānnu.

20. To the Gods and Goddesses who dwell in Pa-
Sekru.

21. To the Gods and Goddesses who dwell in Se-
khemu (Letopolis).

22. To the Gods and Goddesses who dwell in T̥et̥
(Busiris).

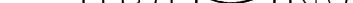
23. To the Gods and Goddesses who dwell in T̥et̥t̥et̥
(Mendes).

24. 

25. 

26. 

27. Hieroglyphic inscription 27. The main row contains: a wavy line, three lotus flowers, a seated female figure, a vertical stroke, a circle, two lotus flowers, a seated female figure, a vertical stroke, a falcon, and a double vertical stroke. Below the first four symbols are smaller symbols: a lotus flower, a wavy line, and a circular symbol.

28. 

29. 

24. To the Gods and Goddesses who dwell in Het-ent-henen (Herakleopolis).

25. To the Gods and Goddesses who dwell in Tepi-ah
(Aphroditopolis).

26. To the Gods and Goddesses who dwell in Sesnu (Hermopolis).

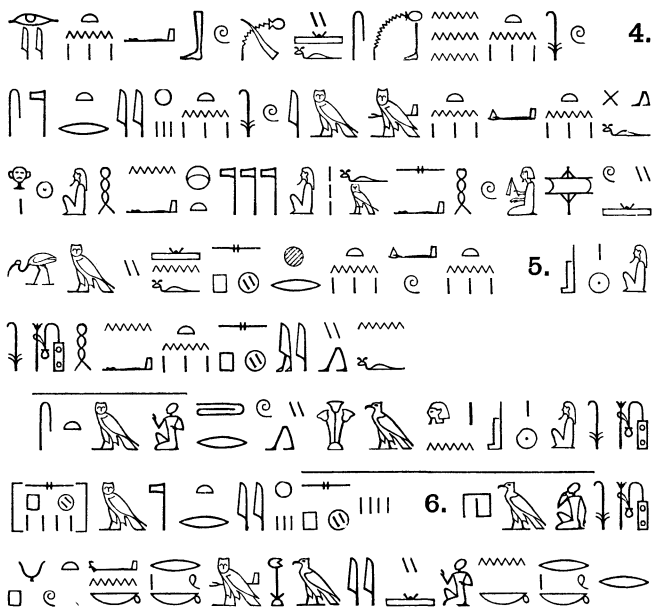
27. To the Gods and Goddesses who dwell in Ābtu (Abydos).

28. To the Gods and Goddesses who dwell in the South.

29. To the Gods and Goddesses who dwell in the North.



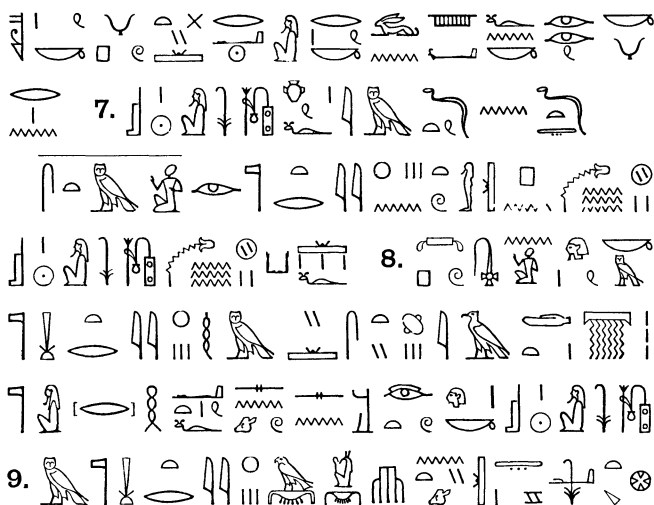
34. To Rā. To his Disk. To his Body. To his Eye.
 35. To the Osiris, the royal scribe.
 36. To Osiris in heaven.
 37. To Osiris in the earth.
 38. To Osiris in the House of the Pyramid.
 39. To Osiris in
 40. To Osiris in his every name.
 41. To Osiris in his every form.
 42. To Osiris in his every transformation.
 43. To Osiris in his every house.
 44. To every place wherein it pleaseth his KA
 45. to be.



“purify ye him, **4.** and cense ye him. O grant that
 “he may pass before Rā with his company of gods as
 “a *sāhu* endued with breath, and that he may find the
 “opportunity to be before you. **5.** Grant ye that the
 “Osiris, the royal scribe, may be with you, [from] the
 “moment when he cometh.”

And the SETEM shall go round the Osiris, the royal scribe, four times, with incense [on the flame, and he shall say] four times:—

“**6.** Hail, royal scribe, I have opened for thee thy
 “mouth, and I have made thy mouth to balance con-



“formably to thy teeth. Rā hath opened thy mouth,
 “and he hath unclosed for thee thy two eyes. The
 “mouth of 7. the Osiris, the royal scribe, hath been
 “opened, and his heart is in his body for ever.”

And the SETEM shall perform the censuring of the
 statue, saying :—

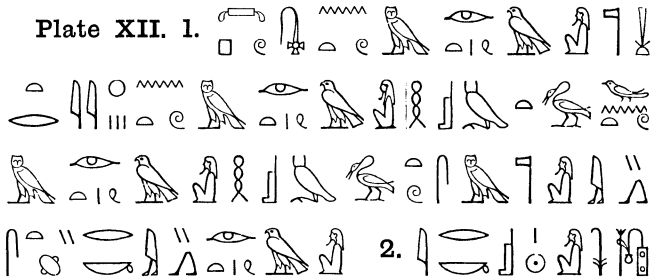
“Pure, pure is the Osiris, the royal scribe,

“Pure, pure is his KA.

“8. I have shrouded thy head in the incense which
 “is sweet of smell, and the dew of the god is on thy
 “members, and they absorb (?) [it]. Thy head is lifted
 “up, O Osiris, the royal scribe, 9. by means of the
 “incense. Horus-Set, who is at the head of the Land
 “of the South, purifieth thee. The incense cometh, the



Plate XII. 1.



“incense cometh. The ear of corn cometh, the ear of
 “corn cometh. The *ĀMAKH* cometh, the *ĀMAKH* cometh.
 “The *MENT-UR* cometh, the *MENT-UR* cometh. 10. The
 “member which proceedeth from Osiris cometh.

“Horus shroudeeth the statue with his Eye, and
 “Horus censeth the statue with his Eye. Hail, Osiris,
 “the royal scribe, **Plate XII. 1.** thou art shrouded
 “with the Eye of Horus, thou art censed with the Eye
 “of Horus, thou art filled with the Eye of Horus, and
 “thou art filled with it like a god. The odour thereof
 “cometh to thee, the Eye of Horus **2.** cometh to thee,
 “O Osiris, the royal scribe.”



And the SETEM shall say four times, standing up, [having been] seated :—

“An offering is made with thy two eyes.”

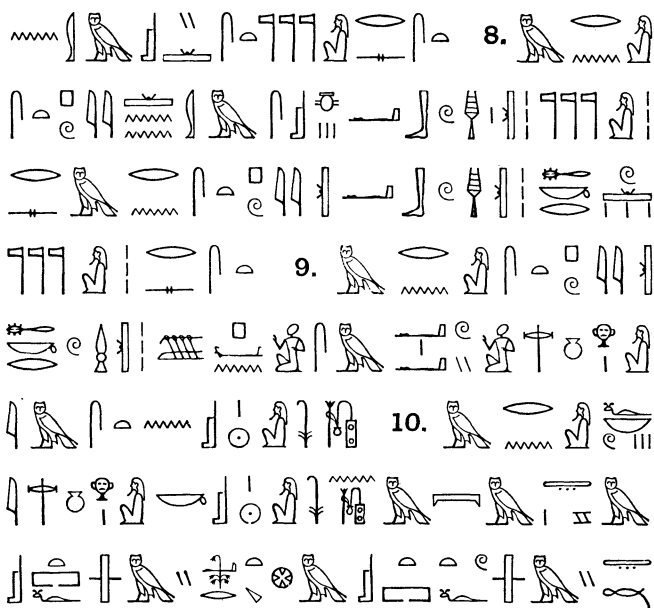
The Chapter of making an offering **3.** with bread-cakes, of making an offering with beer, of making an offering with libations, of thy making to come the chosen joints, and of bringing these before the altar of the food of Osiris, the royal scribe.

4. And the SETEM shall perform the ceremony of *netch hrà* with the NEMES vase [on the statue, and shall say] :—

“Hail, Osiris, the royal scribe, thy head hath been



“presented unto thee, thy bones have been offered to
 “thee, thy members have been made to grow for thee.
 “5. The Eye of Horus hath purified thee, and I have
 “brought it unto thee, coming forth from Nu, that
 “which came forth originally from Ātmu in its 6. name
 “of NEMES, the beautiful NEMES which came forth from
 “Rā. Beautiful is thy heart possessing it, the Eye of
 “Horus hath stablished it upon its seat, and it hath
 “stablished thy heart for thee, O Osiris, the royal
 “scribe. Thy head hath been purified for thee 7. with
 “them (i.e., the vases), and there shall be no destruc-
 “tion to thee. Osiris, the royal scribe, the Eye of



“Horus hath been presented unto thee, thou art made
“pure, and thou hast been censured. It hath performed
“the act of NEMES on the gods in its 8. name of ‘Nemes.’
“Purifications have been made to the gods by it in its
“name of ‘Offerings.’ The gods are ornamented by it
“9. in its name of ‘Khakeru.’ I have received it in
“my hands, and I have smitten with it the Osiris, the
“royal scribe, 10. in all its names.

“Homage to thee, O Osiris, the royal scribe, in
“heaven, and on the earth, in his seat in the Land of
“the South, in his seat in the Land of the North, in his

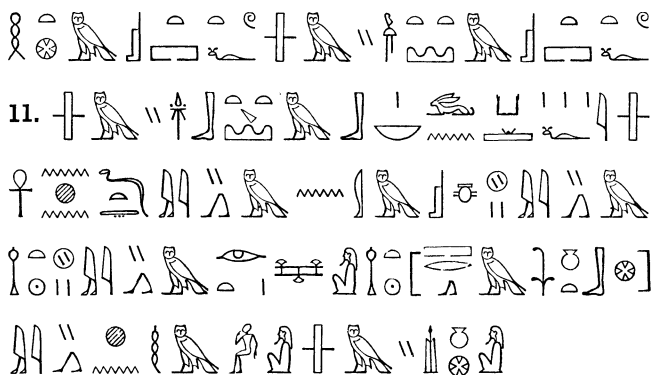


Plate XIII. 1.



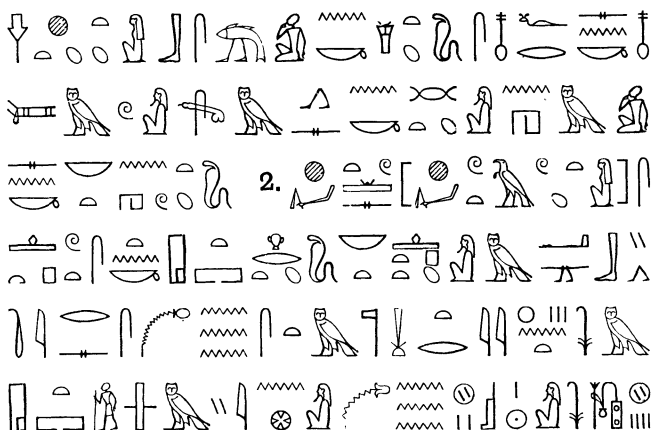
“seat in the West, in his seat 11. in the East, and in
 “every place wherein his KAU dwell. [Thou] livest for
 “ever.

“The NEMES vase cometh, the NEMES vase cometh.

[The holy vase cometh, the holy vase cometh.]

“It cometh as a thing of Light, it cometh as a thing
 “of Light.

“It cometh as the Eye of Horus, the White One,
 “[which proceedeth from the city of Nekheb. The
 “KHENEM cometh who dwelleth in [Het-ka-Ptah (Mem-
 “phis) and in] Annu. **Plate XIII. 1.** The Apt cometh.
 “It (i.e., the NEMES) giveth thee Seb, it maketh to
 “approach to thee Thoth.



“It maketh thee to be powerful [in its name of] Sekhet.

“It sendeth thee onwards [in its name of] Bast.

“It beautifieth thee [in its name of] Nefer-Temu.

“It guideth thee [in its name of] Net.

“It maketh thee to rejoice [in its name of] Nebt-
“Nehut.

“2. It protecteth thee [in its name of] Khuttit.

“It maketh thee to have peace [in its name of] Het-

“Het Nebt Hetepit. Having been brought unto it, it
“purifieth [the Osiris] with the incense of him who is
“in the House of the Aged Prince who dwelleth in An.

“Pure, pure, is the Osiris, the royal scribe.

“Pure, pure, is the Osiris, the royal scribe.

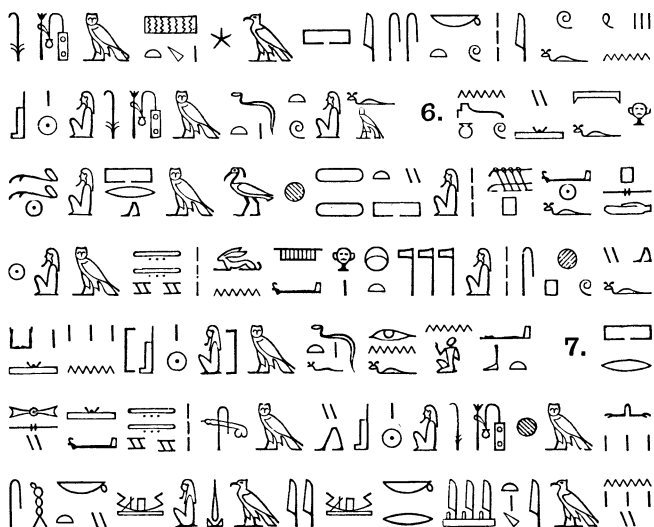
“Pure, pure, is the Osiris, the royal scribe.

“Pure, pure, is the Osiris, the royal scribe.”



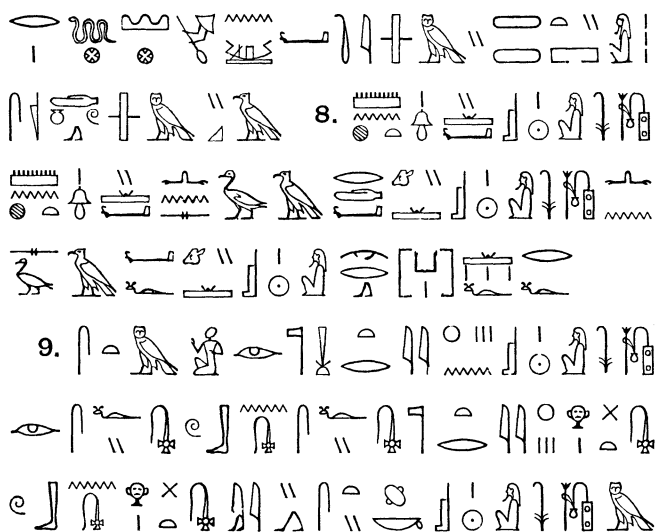
3. And the SETEM shall pour out a libation of water to [the statue of] the Osiris, the royal scribe[, and shall say] :—

“Rā riseth, and Rā shineth upon the Company of the “Gods. Great is the height (?) of Nubti, who is at the “head of the Âterti. The Osiris, the royal scribe, “delivereth his **4.** seed (?) which is in his members “that are in him. Osiris graspeth the Urerit Crown. “The Company of the gods renew him, Isis putteth “forth her breast for him, Nephthys giveth him suck, “and Horus receiveth him for his son. **5.** Horus “purifieth the Osiris, the royal scribe, in the Lake of



"the Jackal[s], he draweth out the KA of the Osiris,
 "the royal scribe, from the Lake of the Tuat, and
 "behold, he draweth the flesh of the Osiris, the royal
 "scribe, through 6. that divine body which is on the
 "arms (or, shoulders) of Rā. When he appeareth on
 "the horizons his rays of light illumine the Two Lands,
 "and light up the faces of the Company of the Gods.
 "He beareth along the KAU of the Osiris in his body,
 "and he maketh for me (*sic*) a habitation 7. which
 "shall comprehend the Two Lands.

"The Khemu-sekti shall be thy guide, O Osiris, the
 "royal scribe, when thou settest out for the Sekhet-
 "Āanru, transporting the gods who are on the hori-



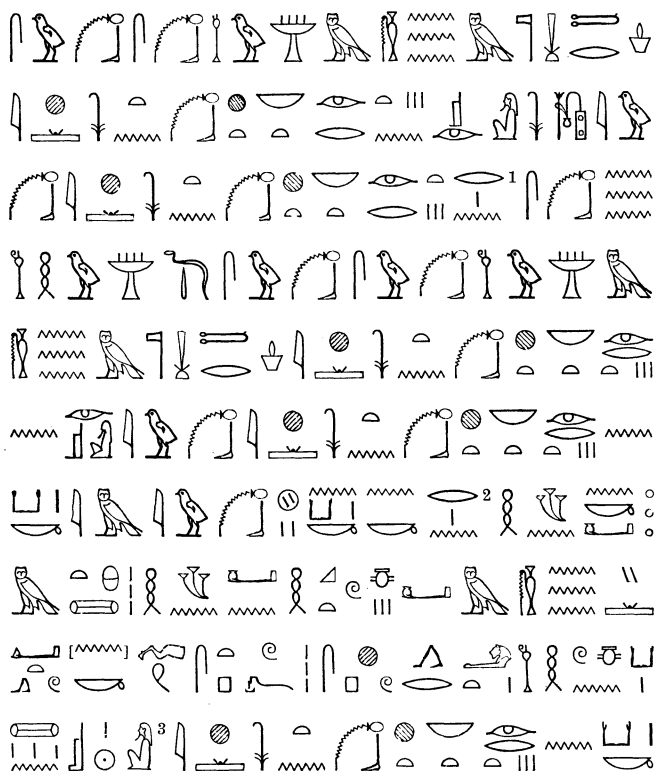
“zons, and travelling through the heights of heaven.
 “8. Perfect is [the statue of] the Osiris, the royal
 “scribe, [yea] perfect; it is not in decay (?), but is
 “strong, and at its head is the Osiris, the royal scribe.
 “It is not in decay (?), and at its head is the Osiris,
 “and his KAU shall come forth to it.”

9. And the SETEM shall perform the ceremony of censuring the [statue of the] Osiris, the royal scribe[, and shall say]:—

“The fire is made, the fire blazeth up, the incense is
“on the flame, and it burneth on the flame. Thy
“odour cometh, O Osiris, the royal scribe, in the form



“The Light cometh, the Light cometh. The Osiris, the
 “royal scribe, hath appeared on the thighs of Isis, and
 “he sitteth on the thighs of Nephthys. My father Tem
 “graspeth the **13.** hand of the Osiris, the royal scribe,
 “and he leadeth the Osiris, the royal scribe to the gods,
 “and the swift legs of the Akhemu-sekti gods lead
 “him on his way. O Mother of the Osiris, the royal
 “scribe, **14.** Isis, give thou thy breast to the Osiris,
 “the royal scribe, and let the Osiris, the royal scribe,
 “put forth his mouth and suck milk [therefrom]. A
 “white bird illumineth and **15.** [maketh] pleasant the
 “earth; may he make the Osiris, the royal scribe, to

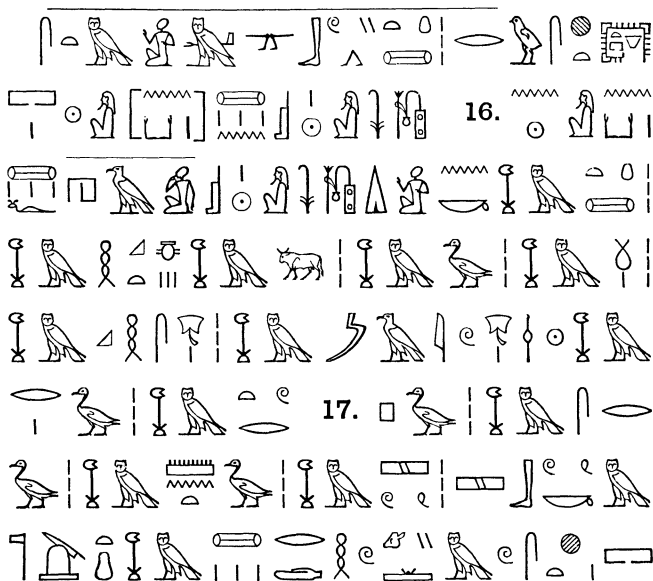


“incense. O, a royal purification of everything which
 “is done for the Osiris, the royal scribe; and everything
 “is pure. O, a royal purification for everything which
 “is done.”

¹ See Schiaparelli, *op. cit.*, p. 157.

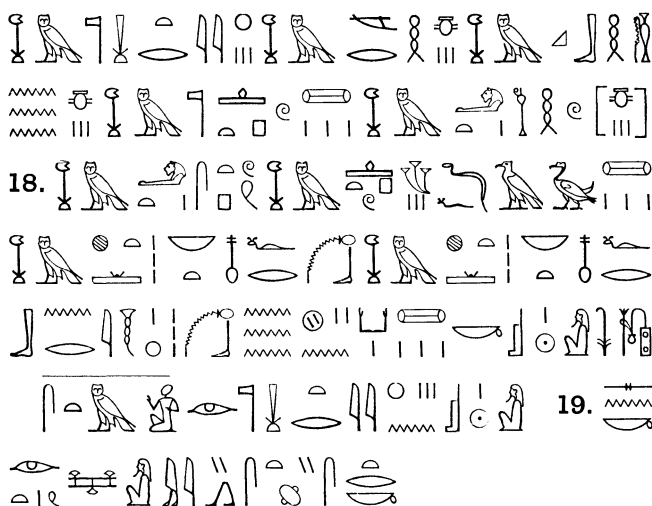
² *Ibid.*, p. 158.

³ *Ibid.*, p. 159. See above, p. 80.



And the SETEM shall bring bread-cakes to the hall of the House of Rā for the Ka-cakes of the Osiris, the royal scribe, and for 16. Rā and his KA (?), and shall say :—

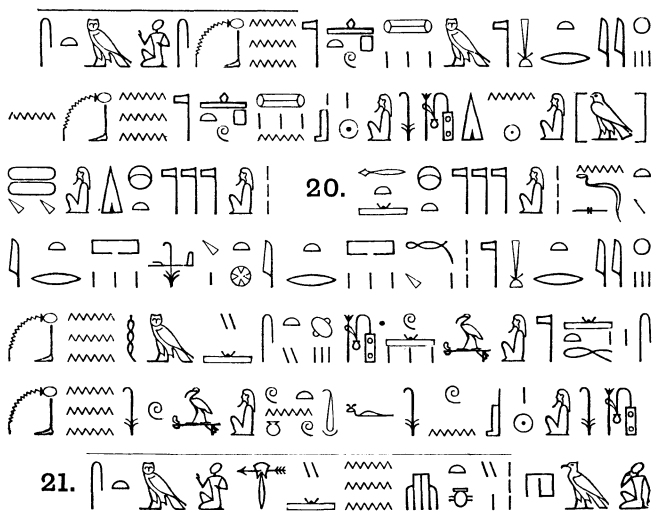
“Hail, Osiris, the royal scribe, I have given unto thee
 “a thousand bread-cakes, a thousand vessels of beer, a
 “thousand oxen, a thousand geese, a thousand changes
 “of apparel, a thousand *qehes* gazelle, a thousand *maāu-*
 “*heteh* animals, a thousand *Ru* geese, a thousand 17.
 “*Turp* geese, a thousand *Ser* geese, a thousand pigeons,
 “a thousand pieces of broiled meat which is thy food
 “from the divine block, a thousand bread-cakes from



“(or, in) the Hall, a thousand [pieces of] incense, a
 “thousand vessels of oil, a thousand vessels of water
 “for libations, a thousand offerings, a thousand of the
 “firstlings of the tables(?), **18.** a thousand of the
 “firstlings of the joints of meat, a thousand *hetepu*
 “flowers and cakes of *tchefta* bread, and a thousand
 “things of all kinds beautiful and pure, a thousand
 “things of all kinds beautiful and sweet. Purifications,
 “purifications to thy KAU, O Osiris, the royal scribe.”

And the SETEM shall cense [the statue of] the Osiris,
19. the royal scribe, and shall say:—

“The Eye of Horus hath been presented unto thee
 “and the odour thereof hath come unto thee.”



And the SETEM shall purify the holy offerings with incense [and libations], saying :—

“The holy offerings of the Osiris, the royal scribe, “are purified.

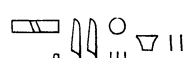
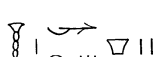
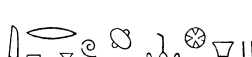
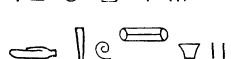
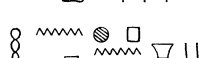
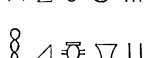
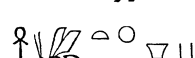
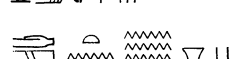
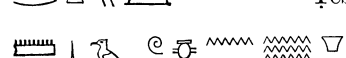
“A gift of Rā-Heru-khuti. A gift of the Great “Company of the gods. **20.** A gift of the Little “Company of the gods, of the Āter of the South, of “the Āter of the North. Incense and libation! Sweet “is the odour of the writings of Thoth. The divine “book is purified by Thoth, who presenteth it to the “Osiris, the royal scribe.”

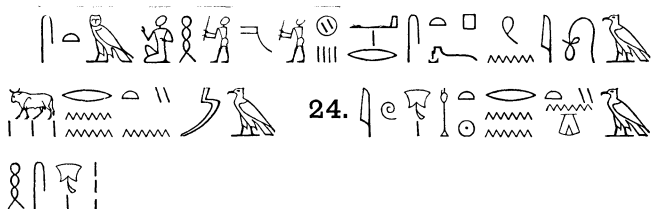
21. And the SETEM shall pour water from the vases, saying :—



“Hail, Osiris, the royal scribe, I have brought for
 “thee the Eye of Horus, and I have carried away [all]
 “the things which are hateful to the Osiris, the royal
 “scribe, and all the evil things spoken in his name.
 “**22.** Thoth passeth, and bringeth the Osiris, the royal
 “scribe. I have brought unto thee everything spoken
 “in the name of the Osiris, the royal scribe. I have
 “placed them in thy hand, so that thou mayest over-
 “throw thine enemy.”

And the SETEM shall declare **23.** the offerings, and
 shall say:—

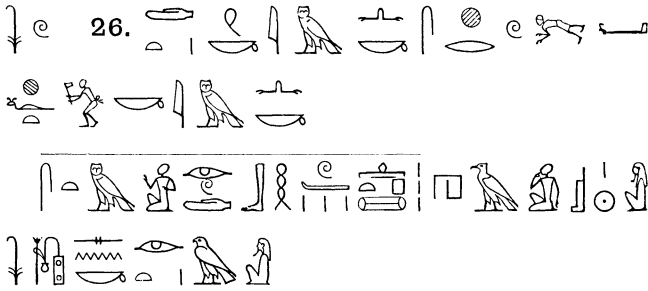
	Ur-auf joints	Two baskets.
	Hunnut joints	” ”
	Shāi cakes	” ”
	Bener (palm) seeds	” ”
	Wine of the Oasis	Two vessels.
	Wine of the North	” ”
	Tebu cakes	Two baskets.
	Juice of Khepen	Two vessels.
	Beer	” ”
	Well (?) water	” ”
	Hesent	” ”
	Shent	” ”
	Well (?) water in Tesher vessels	” ”
	Water	” ”



And the SETEM shall smite with his hand four times the joint from the ox, and that from **24.** the *maâu hetek* gazelle, and that from the *kahek* gazelle.

And the SETEM shall pour water into the vases, and shall say:—

“Hail, Osiris, the royal scribe, I have brought for thee the Eye of Horus, and I have carried away all the things which are hateful to the Osiris, the royal scribe, **25.** and all the evil things spoken in his name. Tho’ passeth, and bringeth [the Osiris], the royal scribe. I have brought unto thee everything



“spoken in the name of the Osiris, the royal scribe,
 “and I have placed them in thy **26.** hand, so that
 “thou mayest overthrow thine enemy.

And the SETEM shall declare the offerings [and shall
 say]:—

“Hail, Osiris, the royal scribe, the Eye of Horus hath
 “been presented.”

[Here follows the Great List of Offerings.]¹

Plate XIV.—

- | | |
|-----------------------------|---------------|
| 1. Libation in Khenti vases | One. |
| 2. Propitiatory offerings | Two. |
| 3. Water | Two vases. |
| 4. Beṭ incense | One vase. |
| 5. Ḥetcha unguent | Four vases. |
| 6. Paset cakes | Four vases. |
| 7. Ṭepu joints | Four baskets. |
| 8. Shāi cakes | Four baskets. |
| 9. Shensent cakes | Four baskets. |

¹ For the hieroglyphic text see pp. 121 ff.

10. Paut cakes	Four baskets.
11. Shenfi cakes	Four baskets.
12. Āurti cakes	Four baskets.
13. Puḡu cakes	Four baskets.
14. Sept cakes	Four baskets.
15. Tautau cakes	Four baskets.
16. Reṡu cakes	One basket.
17. Hebnen cakes	Four baskets.
18. Hunni cakes	Four baskets.
19. Paut emkhent cakes	One basket.
20. Shenf cakes	One basket.
21. Ām-tai cakes	Four baskets.
22. Cakes and roast meat	Five baskets.
23. Shepens beer	Two vessels.
24. Beer	Two vessels.
25. Ābshu wine	
26. Wine of the Oasis	Two vessels.
27. Wine of the North	Two vessels.
28. Āmmu (Pelusium) wine	Two vessels.
29. Hamu wine	Two vessels.
30. Suni (Syene) wine	Two vessels.
31. Wine in ṡeshert vessels	Two vessels.
32. Hasent wine (?)	One vase.
33. Shent	One vase.
34. Ṣesher water	One vase.
35. Mensut vessels of water	Two vessels.
36. Āaru unguent	Two vases.
37. Āarti māha unguent	
38. Legs of beef	Two (?)

Plate XV.—

1. Āuāā joint	One.
2. Breast joint	One.
3. Sut joint	One.
4. Matu (?) joints	Two.
5. Sepēḥu joint	One.
6. Pestet joints	Four.
7. Mast (Livers)	[Two.]
8. Ān-shemt joint	[One.]
9. Ur-āuf joint	[One.]
10. Āuāur joint	[One.]
11. Ru goose	[One.]
12. Tupu goose	[One.]
13.	
14. Menmen geese	[Two.]
15. Tcha geese	[Two.]
16-30. [15 names wanting.]	
31. Offerings	Of all kinds.
32. Vegetables	Of all kinds.

Plate XVI. 5.

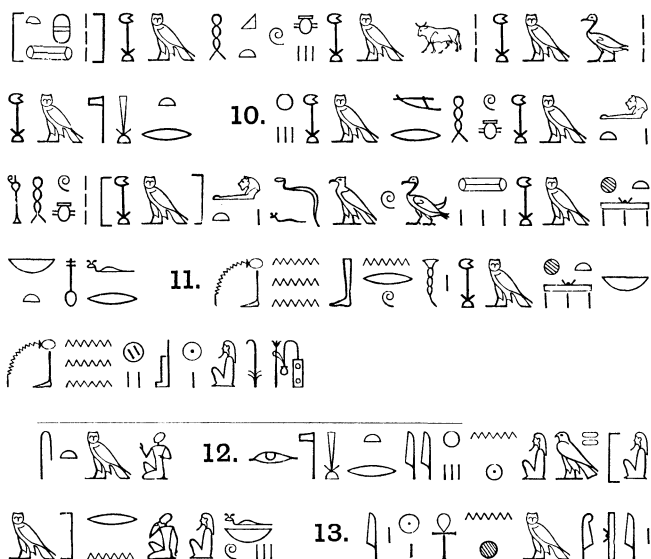
Plate XVI. 5. [And the priest] shall bring his feet to the offerings [and the chief KHER HEB shall say :—]

“Hail, Osiris, the royal scribe, 6. come, I beseech thee, to these thy breads.”



And the SEREM stretching forth his arm with the
 “Suten t̃ā hetep” [shall raise his hands to the table of
 offerings and shall say :—

“Are arranged for thee upon the divine table of
 “offerings things of all kinds, good, pure, and sweet,
 “and thy KA hath received them. Thy KA hath been
 “purified, and to thine hands hath been given abun-
 “dance. Thoth hath purified it, he hath made offerings
 “to thy KA, which is pure, and] to Osiris Unnefer, **7.**
 “the son of Nut, to Isis, to Nephthys, the divine sisters
 “of Osiris, to Āmen-Rā, the Lord of the Throne of the
 “Two Lands, to **8.** Menthu, Lord of Thebes, to Mut-
 “Sekhet-Bast in Asher, to Ānpu, Lord of Ta-tcheser,
 “to **9.** Ānpu-āmni-Ut, so that they may give a



“thousand bread-cakes, a thousand vessels of beer, a
 “thousand oxen, a thousand geese, a thousand cakes
 “**10.** of incense, a thousand vessels of oil, a thousand
 “vessels of *hāt* unguent, a thousand *hāt tchefau* cakes, a
 “thousand things of all kinds, beautiful, **11.** and pure,
 “and pleasant, and a thousand things of all kinds.
 “Pure, pure is the Osiris, the royal scribe.”

And the SETEM **12.** shall cense Rā-Heru-khuti in all his names, and shall say :—

“13. O Rā, living in Maāt.



“ O Rā, who feedest upon Maāt.

“ O Rā, who rejoicest in Maāt.

“ O Rā, who art united to Maāt.

“ O Rā, **14.** who art perfect in Maāt.

“ O Rā, who flourishest in Maāt.

“ O Rā, who art hymned in Maāt.

“ O Rā, **15.** who art stablished in Maāt.

“ O Rā, who art strong in Maāt.

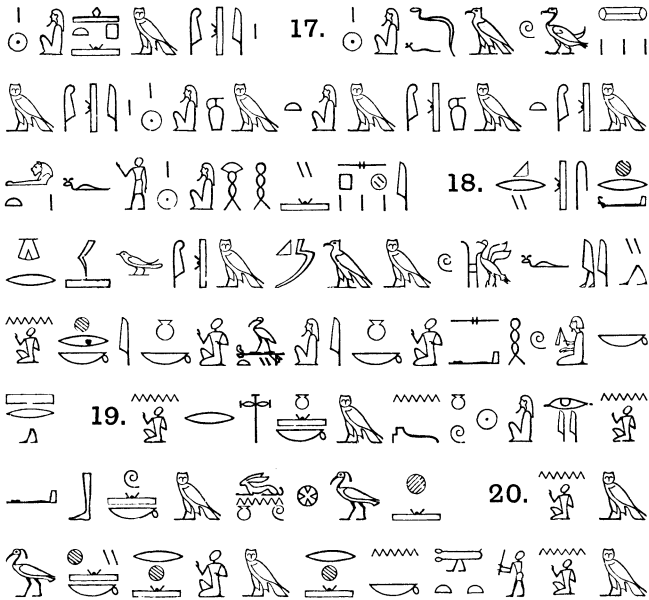
“ O Rā, who art stable in Maāt.

“ O Rā, who art strong in Maāt.

“ O Rā, **16.** who art ornamented with Maāt.

“ O Rā, who risest in Maāt.

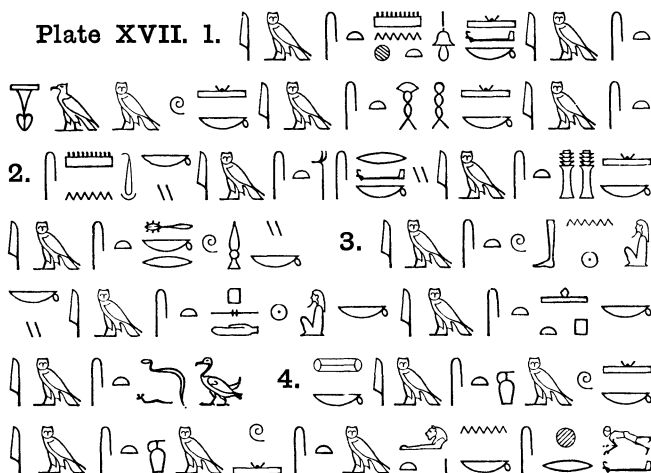
“ O Rā, who shinest in Maāt.



“17. O Rā, who feedest upon Maāt.

“O Rā, who art united unto Maāt, to whose brow
“Maāt is united.

“O Rā, who makest to flourish destinies (?), who art
“perfect 18. in plans, who possessest Maāt in thy
“being, I have come unto thee. I am Thoth, I am thy
“*Sāhu*, I have come 19. forth to avenge thee at [this]
“season. I have made thine offering in the city of Un,
“I have provided myself 20. with thy magical power,
“I know the knowledge which is thine. I have taken
“possession of thy strength and of thy handicraft,

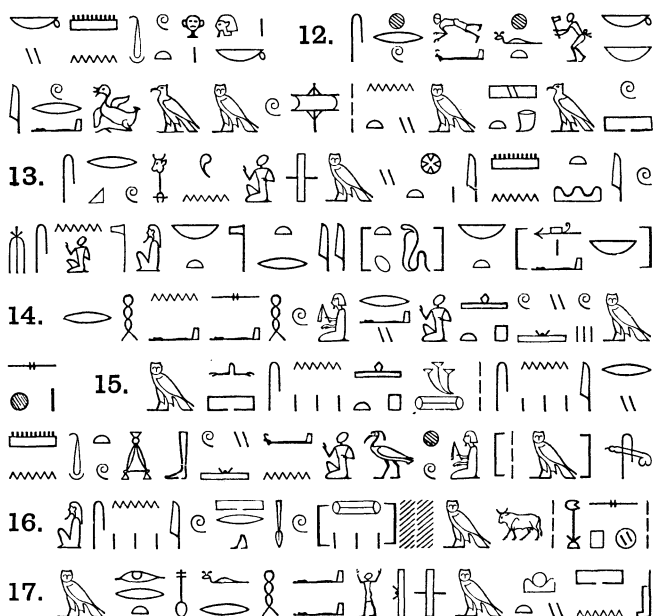


“**21.** and of the utterance of thy mouth. I have come
 “and I have brought unto thee Maât, in which thou
 “livest, in which **Plate XVII. 1.** thou rejoicest, in
 “which thou art perfect, in which thou art bound
 “together, in which thou flourishest, **2.** in which thou
 “art stablished, in which thou art strong, in which
 “thou art stable, in which thou art ornamented, **3.** in
 “which thou risest, in which thou shinest, in which
 “thou settest, on which thou feedest, **4.** to which
 “thou art united, which is united to thy brow and
 “overthroweth all thine enemies.

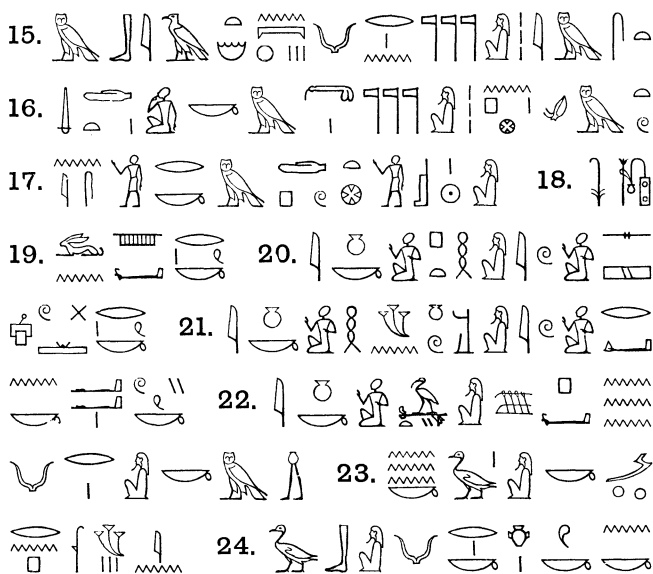


“5. Thy heart is glad when thou seest those who
 “are in thy shrine, who rejoice when they see Maāt
 “6. following thee, [since] evil beareth contentions
 “and destroyeth 7. all the gods [and] the offerings.
 “I have given the Uchat of Horus to him, 8. the
 “Uchat to its Lord. I have given the testicles of Set
 “to him, [the testicles to their Lord]. Horus and Set
 “9. [have] offerings on my hands. I have given birth
 “to Osiris after 10. his beautiful, beautiful trans-
 “formations which take place in him.

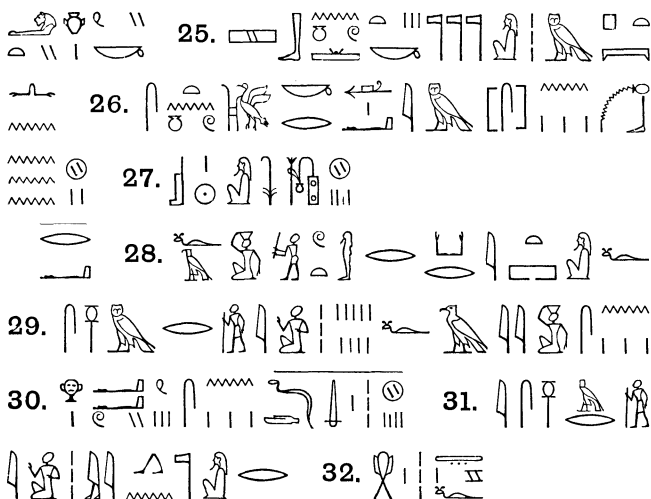
“Thy heart is glad, O Lord of the gods, 11. and joy



“of all kinds is to thee, for thy uraeus is stablished on
 “thy head, **12.** and it overthroweth all thine enemies.
 “[Thoth] giveth the winds which are in the secret
 “place, **13.** and I make to breathe him that is in the
 “city of Ament. I have fashioned every god and
 “every goddess, each one **14.** with his *Sāhu*, and I
 “make them to rest in **15.** their shrines, and the
 “offerings which belong to them are stablished, and I
 “have provided the KHU (i.e., Spirits) with **16.** their
 “images. And offerings appear at the word, consisting
 “of oxen, a thousand times, **17.** through the good deed



"opened thy mouth with the tool made of **15.** iron of
 "heaven wherewith he opened the mouth of the gods.
 "**16.** Thou speakest before the gods of the city of Pe,
 "and thou hearest **17.** when thou art called in the city
 "of Teput. Hail, Osiris, **18.** the royal scribe, **19.** thy
 "mouth hath been opened. **20.** I am Ptaḥ, I have
 "slit open thy mouth. **21.** I am the god Henu, and
 "I have given unto thee thy arms and hands. **22.** I
 "am Thoth, and I receive the water wherewith thy
 "mouth was opened. I have brought **23.** unto thee
 "thy son, who seeth thee renew thyself through
 "**24.** Seb. Thy mouth is opened, thy heart is to thee,



“thy heart [is to thee in the house of hearts]. **25.** Thou
 “dost mingle with the gods in heaven, **26.** and thou
 “canst not be distinguished from them.

“Pure, pure **27.** is the Osiris, the royal scribe.

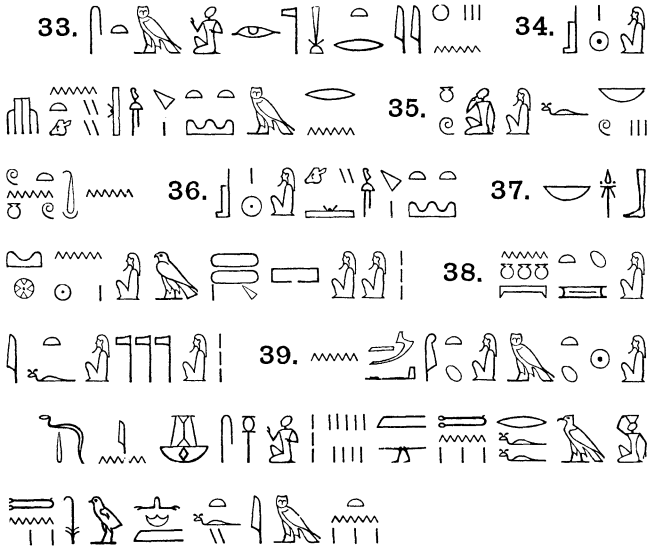
“Pure, pure is the Osiris, the royal scribe.

“Pure, pure is the Osiris, the royal scribe.

“Pure, pure is the Osiris, the royal scribe.”

[Then shall he] cause [the statue of the Osiris]
28. to be carried into its shrine. **29.** The Nine
 SMERIU shall carry it **30.** on their arms, and [the
 KHER HEB] shall say four times:—

“**31.** O SMERIU, the god hath come to **32.** the pro-
 “tection of his earth.”



33. And the SETEM shall cense **34.** Osiris Khenti Ament in all **35.** his names, and he shall make an offering **36.** to Osiris Khenti Ament, **37.** the Lord of Abydos, and to Rā Heru-Khuti, **38.** and to Nu, the father of the gods, **39.** and to Maāt, the mother of Rā.

[The following passages are supplied from the Louvre Papyrus.¹]

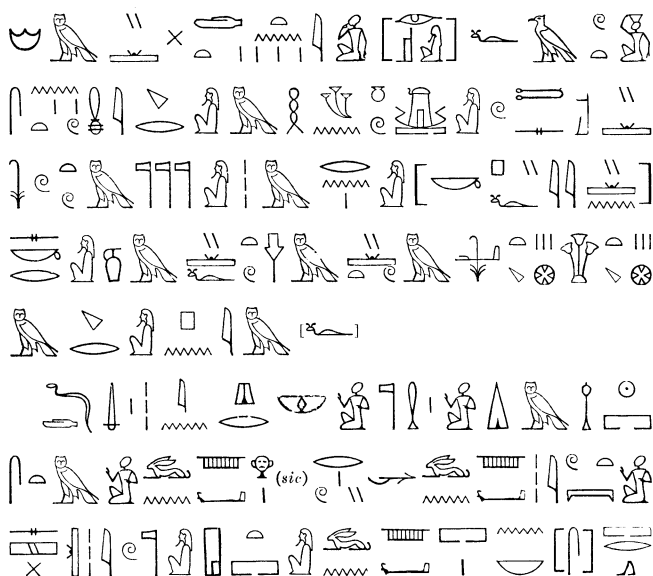
And the KHER HEB shall say:—

“O ye Nine SMERIU, bring along the statue, and carry him, and let him not fall down among you.

¹ Schiaparelli, *op. cit.*, p. 212.



“Hail, ye sons of Horus, Āḳesthâ, Ḥâpi, Ṭuamutef
 “and Qebḥsennuf, pass on, and come with your father
 “and carry ye him by means of the sledge, and carry
 “him along. Hail, Osiris, I have placed the sons of
 “Horus with [thee], and they bear thee along, and
 “thou art strong by reason of them. Hail, ye sons of
 “Horus, Āḳesthâ, Ḥâpi-âa, Ṭuamutef and Qebḥsennuf
 “pass ye along with your father, and bear ye him up



“and let him not slip through your hands(?). Hail,
 “Osiris, they bear thee up, like Horus in the Henu
 “sledge. Thou art raised up by it like the gods in thy
 “name of ‘Seker.’ Thou art united thereto and art
 “made strong in the South and in the North even as is
 “Horus in it.”

And the KHER HEB shall say:—

“O priest, place [the statue] in the Hetchet Chamber.”

And the SETEM shall open the doors thereof and shall
 say:—

“The doors of heaven are opened, the doors of the
 “House of the god are thrown back wide, and the



“house is opened for its lord. I have come forth [as]
 “he shall come forth, and I have entered in [as] he
 “shall enter in; O may the god enter therein. I am
 “Thoth. I know not whether the god will enter
 “therein, for I have made myself to be a man without
 “knowledge. What I know that soul which is ignorant
 “of the thing that it abominateth knoweth not. And
 “the door is held open by the god.”

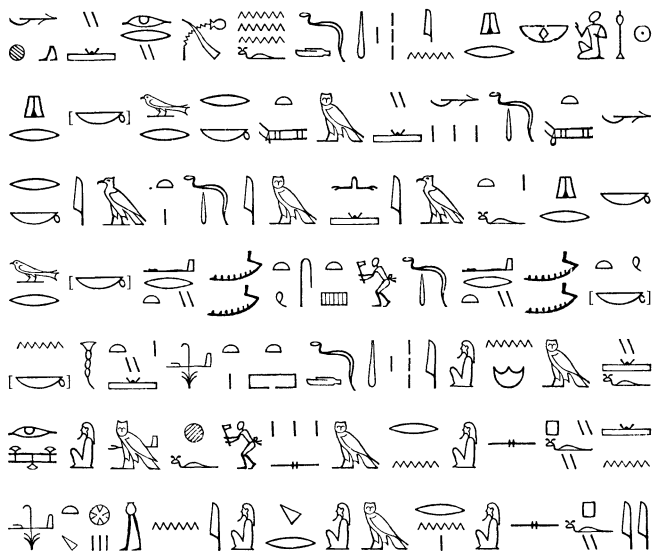
And the KHER HEB shall say :—

“I am Horus, [and] my father [is] Osiris, and I have
 “smitten the phallus of Set with my hand. The god is



"in his house, and he resteth in the arms of his father
 "Osiris. Thy beauty is to thee, O Osiris, and thou
 "hast magical powers, and thy father Osiris placeth
 "thee in his arms in his name of 'Khut' (i.e., horizon)
 "wherein Râ revolveth. Life is given unto thee before
 "thy father Osiris. Thoth cometh unto thee and
 "bringeth unto thee the Eye of Horus, and thou
 "becomest strong through it; thou retest in it; thou
 "hast life like a god at the head of the gods for ever."

Thus is the god made to enter into his divine house,



and to rest in his Hetchet chamber, after all his purifications have been effected. And the KHER HEB shall say:—

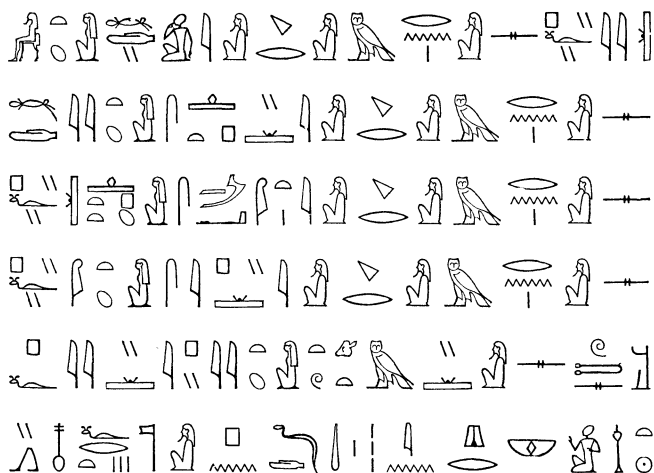
“HETCHET, thou shinest having [it], greatness is to thee.

“TEMI (i.e., sledge), verily the sledge is to thee.

“ĀAT (i.e., standard), it shall not decrease with thee, greatness is to thee.

“JAWS OF SET, thy jaws are to thee.

“SWEETNESS IN THE HOUSE OF THE SOUTH, Thoth delivereth the Eye of Horus from its enemies in its name of [Eye of] the South.



“Thoth bringeth it to Horus in its name of ‘Holy
“One.’

“Thoth seizeth it [from Set] for Horus in its name
“of ‘Seizer.’

“Thoth uniteth it to Horus in its name of ‘Uniter.’

“Thoth maketh it Maāt for Horus in its name of
“‘Maāt.’

“Thoth reckoneth it up for Horus in its name of
“‘Reckoner.’ ”

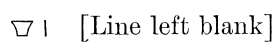
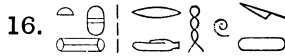
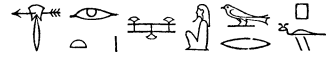
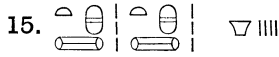
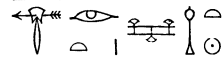
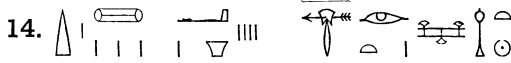
[And when the statue hath been placed on the sledge
the KHER ḤEB shall say]:—

“The statue is on the sledge; the beauties of this
“god shall be exalted.”

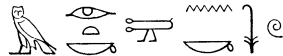
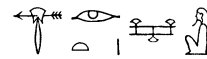
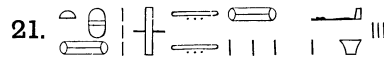
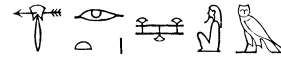
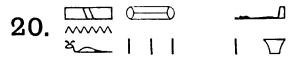
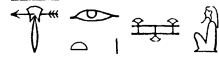
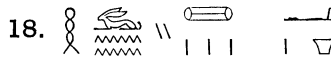
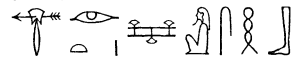
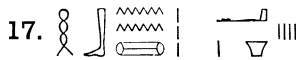
And the KHER ḤEB shall say:—



“Splendour is with thee, and greatness belongeth to
 “thee ; thy sledge shall not depart from thee, the sledge
 “is with thee.”



[Line left blank]



9. [Line left blank]
10. [Line left blank]
- 11.
12. [Line left blank]
13.
- 14.
- 15.
- 16.
- 17.
-

25. [          ]   

26. [   ]       

27. [    ]     

28.         

29. [       ]     

30.          

31.           

32.          

THE BOOK OF OPENING THE MOUTH.

FROM THE TOMB OF PETĀ-ĀMEN-ĀP.

THE FIRST CEREMONY.

IN the first scene we have represented the four acts of the FIRST CEREMONY. Lying on the ground, with its hind legs tied together, is a bull, and the ministrant who performs the slaughter of the animal has planted his foot on one of its horns, and is cutting off one of its



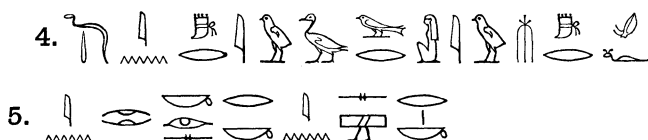
The slaughter of the first bull.

forelegs from the body. Close by lies the body of a goat, the four legs of which are tied together, and near it is its decapitated head. On the right stand the SEM priest , and the KHER HEB priest, and on the left

SPEECH OF THE KHER HEB TO THE SEM PRIEST.



SPEECH OF THE GREAT TCHERÂU (ISIS).



stands TCHERÂU URT, i.e., the "Great Weeper," in the form of a woman, who personifies Isis. The text reads:—

1. The KHER HEB priest, who holdeth the SEM priest by the arm, saith concerning the slaughter of the bull of the South offered for sacrifice, 2. "Let the "slaughterer go up upon him, 3. and let him cut off "his Leg and tear out his Heart."

4. And the TCHERÂU URT shall whisper in his ear and say, 5. "As concerning thy two lips, they shall "be restored for thee, and thy mouth shall be in fit "state to work again."

SPEECH OF THE KHER HEB.



SPEECH OF THE KHER HEB TO THE SEM PRIEST.

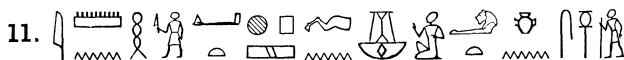


6. And the KHER HEB shall say: "Bring hither an antelope, and cut off his head; 7. and bring hither a SMEN goose, and cut off his head."

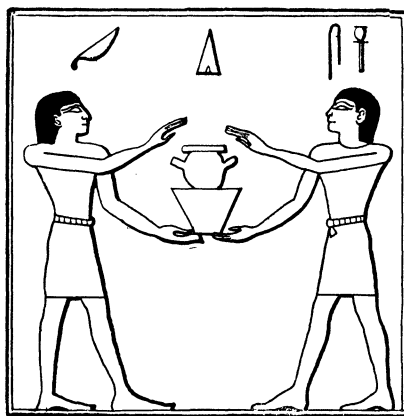
8. And the KHER HEB shall say on behalf of the SEM priest: 9. "I have seized them for thee, I have brought unto thee the enemies. For his reward hold 10. his hands, his head. I have slain them for thee, O TEM, nevermore shall there be uprising against this god."

The next acts in the ceremony are illustrated by two scenes. In the first we see the ministrant who slew

THE SLAUGHTERER GIVES THE HEART AND LEG
TO THE PRIESTS.



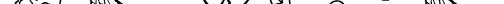
the animal, and is indicated by the knife , handing over the Heart of the bull in a vase, , to the SMER



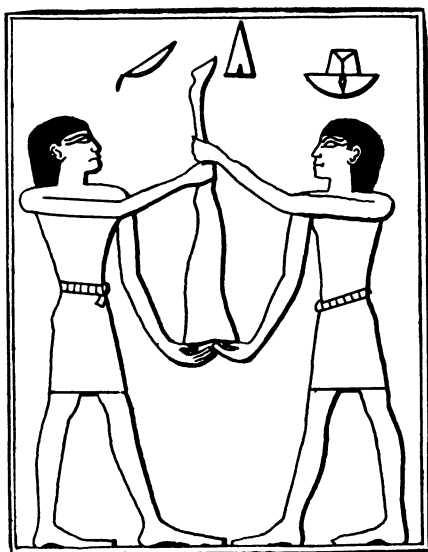
The slaughterer giving the Heart to the Smer priest.

ministrant. In the second we see the slaughterer handing over the Leg of the bull to the KHER HEB priest. The text continues:—

“11. The slaughterer shall then give the Leg to the “KHER HEB priest, and the Heart to the SMER minis-

12. 

13. 

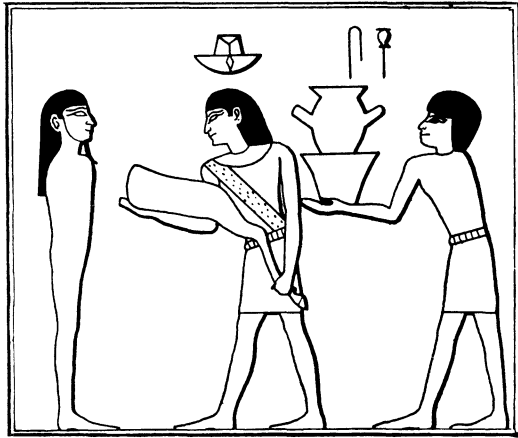


The slaughterer giving the Leg to the Kher heb.

“trant. **12.** Behold the Leg is in the hand of the
“KHER HEB priest, and the Heart in the hand of the
“SMER ministrant, **13.** and the KHER HEB priest and
“the SMER ministrant shall go and place the Leg and
“the Heart on the ground before this god.”

The last act in the ceremony shows us the KHER HEB

SPEECH OF THE KHER HEB TO THE STATUE.



The Kher heb offering the Leg and the Smer priest offering the Heart to the statue.

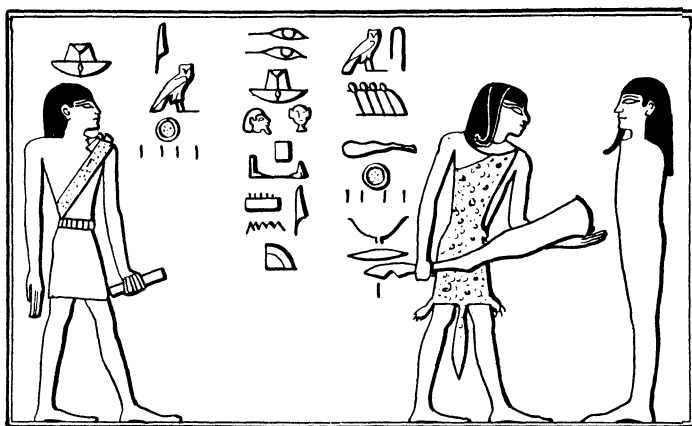
priest offering the Leg to the statue of the deceased, and the SMER ministrant offering to him the Heart in a vase. The text continues:—

14. And the KHER HEB priest shall say, “O Osiris, “chief KHER HEB PETĀ-ĀMEN-ĀP, I have offered unto “thee the Leg as the Eye of Horus, and I have made “to be brought unto thee the Heart from the interior “[of the bull]. **15.** Never shall there be uprising “against this god, the chief KHER HEB PETĀ-ĀMEN-ĀP.



“I have brought unto thee him who riseth up (i.e., the
“goat, or antelope) for thee, **16.** and his head hath
“been cut off. I have brought unto thee the SMEN
“goose, and his head hath been cut off.”

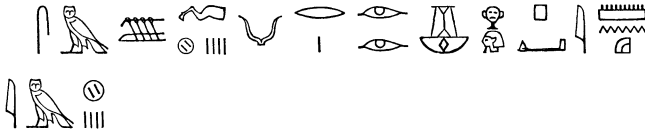
THE SECOND CEREMONY.



The Sem priest offering the Leg to the statue at the command of the Kher heb.

The Vignette to this ceremony shows us the SEM priest who, as in the previous scene, wears a panther's

SPEECH OF THE KHER HEB TO THE SEM PRIEST.



skin and has the lock of youth on the side of his head, offering the Leg to the statue of the deceased. Behind him stands the KHER HEB priest, wearing a tunic, with a belt and a band which passes over his left shoulder, and holding a roll of papyrus in his left hand. He says to the SEM priest:—

“SEM, take the Leg,

“SEM, take the Leg,

“SEM, take the Leg,

“SEM, take the Leg,

“and open the mouth and the two eyes of the KHER

“HEB PETĀ-ĀMEN-ĀP therewith,

“and open the mouth and the two eyes of the KHER

“HEB PETĀ-ĀMEN-ĀP therewith,

“and open the mouth and the two eyes of the KHER

“HEB PETĀ-ĀMEN-ĀP therewith,

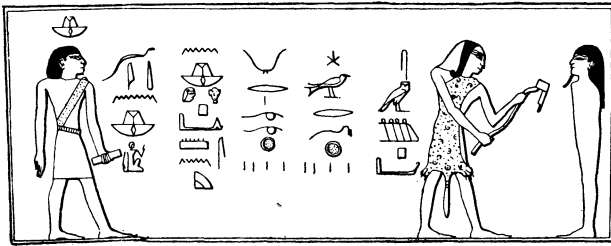
“and open the mouth and the two eyes of the KHER

“HEB PETĀ-ĀMEN-ĀP therewith.”

The text of this section is an address to the statue of the deceased, which is supposed to be said by Horus, who refers to the grief of his mother Isis and of Nephthys.

THE THIRD CEREMONY.

The Vignette shows us the SEM priest, dressed as before, standing in front of the statue of the deceased, and lifting up to his face the instrument in the shape

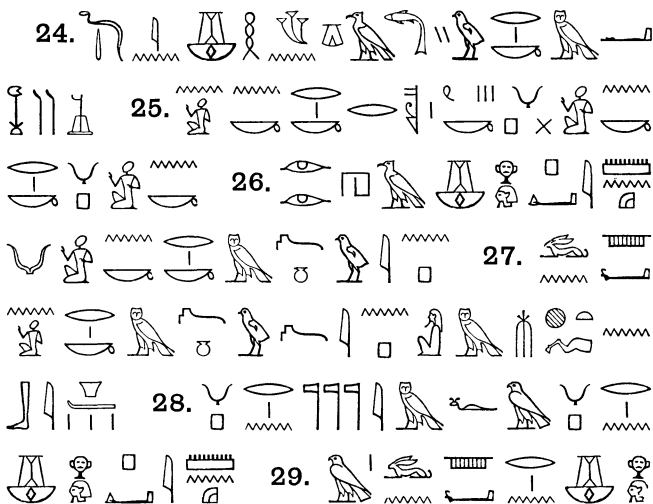


The Sem priest opening the mouth of the statue with the Seb-ur instrument.

of an adze, called "SEB-UR." At a little distance from him stands the KHER HEB, who says :—

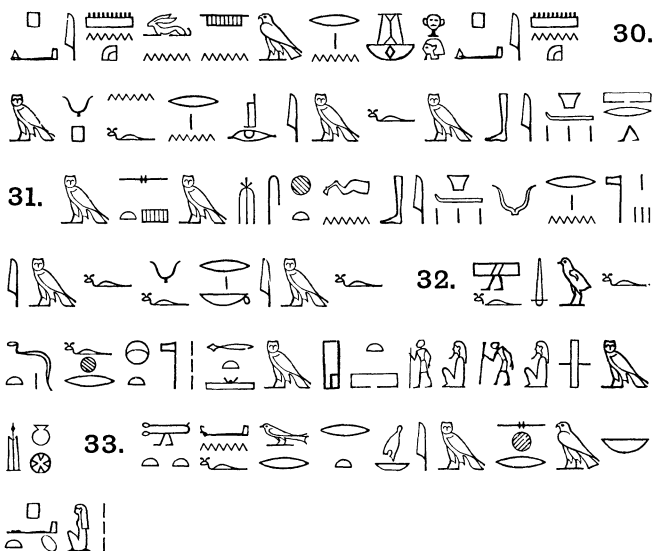
- "SEM, take the Seb-ur,
 "SEM, take the Seb-ur,
 "SEM, take the Seb-ur,
 "SEM, take the Seb-ur,
 "open the mouth and the two eyes,
 "open the mouth and the two eyes,
 "open the mouth and the two eyes,
 "open the mouth and the two eyes,
 "of the chief KHER HEB PETĀ-ĀMEN-ĀP.
 "of the chief KHER HEB PETĀ-ĀMEN-ĀP.
 "of the chief KHER HEB PETĀ-ĀMEN-ĀP.
 "of the chief KHER HEB PETĀ-ĀMEN-ĀP."

SPEECH OF THE KHER HEB.



24. Then the KHER HEB shall say:—

“Thy mouth was bound together, and I have made
 “to balance **25.** for thee thy mouth in conformity
 “with thy teeth. I have opened for thee thy mouth, I
 “have opened for thee **26.** thy two eyes. Hail, chief
 “KHER HEB PETĀ-ĀMEN-ĀP, I have opened for thee thy
 “mouth with the instrument of the god Ānep (Anubis).
 “**27.** I have opened thy mouth with the instrument of
 “the god Ānep, with the tool (*meskhet*, i.e., “thigh”)
 “of iron **28.** wherewith one opened the mouth of the
 “gods. Horus shall open the mouth of the chief KHER
 “HEB PETĀ-ĀMEN-ĀP, **29.** Horus shall unclothe the



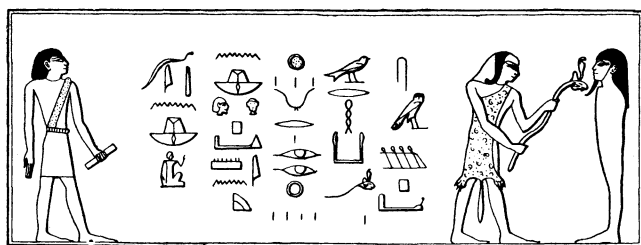
“mouth of the chief KHER HEB PEṬĀ-ĀMEN-ĀP. Horus
 “hath opened the mouth of the chief KHER HEB PEṬĀ-
 “ĀMEN-ĀP, **30.** even as he opened the mouth of
 “Osiris with it, with the iron [which] proceedeth
 “**31.** from SET, with the tool of iron wherewith one
 “opened the mouth of the gods. He (i.e., Horus) shall
 “open thy mouth therewith. **32.** He shall go forward,
 “his word and his body shall be before the Great
 “Company of the gods who are in the House of the
 “Prince (or, Great One), the Aged One in Ānnu (Heli-
 “opolis). **33.** He hath taken possession of the Urerit
 “Crown therein before Horus, the Lord of mankind.”

THE FOURTH CEREMONY.

SPEECH OF THE KHER HEB TO THE SEM.



In the Vignette we have the SEM priest, dressed as before, standing in front of the statue of the deceased, and lifting up to his mouth the instrument "UR-HEKAU," i.e., "Great one of words of power," in the form of an axe-handle, having a ram's head at the upper end, surmounted by an uraeus. At a little



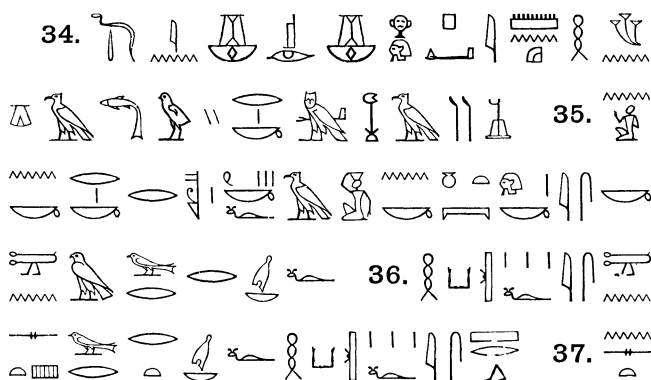
The Sem priest opening the mouth of the statue with the Ur-hekau instrument by the command of the Kher heb.

distance from him stands the KHER HEB priest, dressed as before, who says:—

"SEM, take the Ur-hekau,

"SEM, take the Ur-hekau,

"SEM, take the Ur-hekau,



“and open the mouth and the two eyes,

“and open the mouth and the two eyes,

“and open the mouth and the two eyes,

“and open the mouth and the two eyes,

“of the chief KHER ḤEB PETĀ-ĀMEN-ĀP.”

The text contains a speech by the KHER ḤEB, who says:—

“**34.** Osiris, the chief KHER ḤEB PETĀ-ĀMEN-ĀP, thy

“mouth was closed, but I have made to balance

“**35.** for thee thy mouth in conformity with thy teeth.

“The goddess Nut hath raised up for thee on high thy

“head. Behold, Horus hath taken possession of his

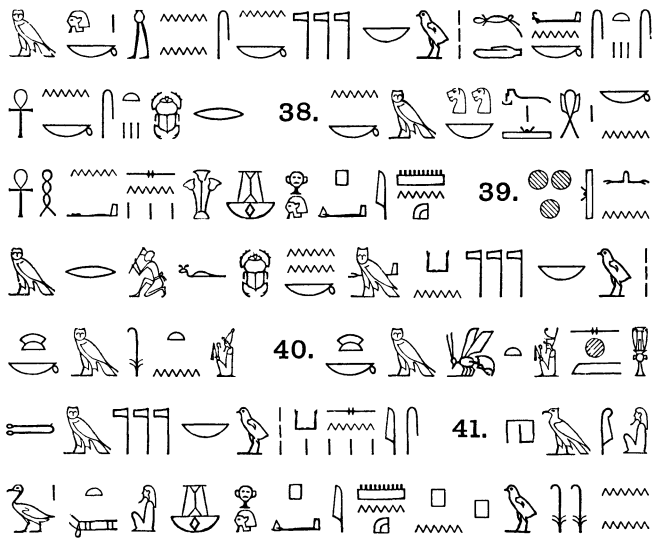
“Urerit Crown, and of **36.** his words of power.

“Behold, Set hath possession of his Urerit Crown and

“of his words of power. Behold, it (i.e., the Crown)

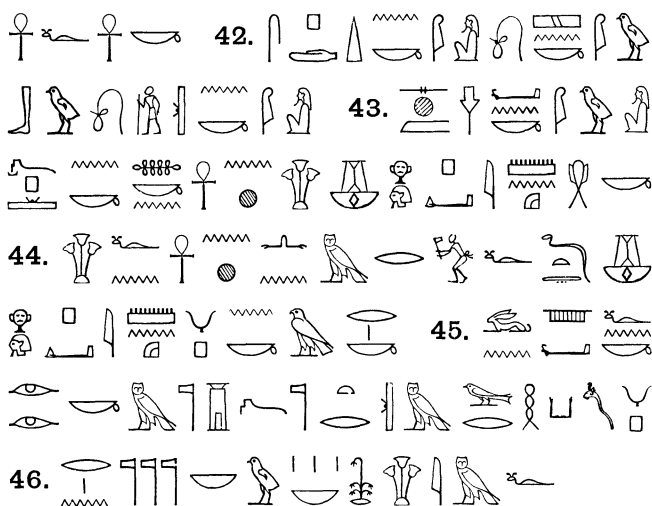
“cometh forth **37.** for thy head, and all the gods

“bear it unto thee, and they bring thee out, and they



“make thee to live. Thou becomest **38.** as one who
 “possesseth two-fold strength of all kinds, and the
 “fluid of life hath been bestowed upon thee and upon
 “them; [thus is it with] the chief KHER ḤEB PETĀ-
 “ĀMEN-ĀP. **39.** Thou art provided with magical
 “powers, being one who shall not die, and thou hast
 “become [one] with the KA of all the gods. Thou
 “hast risen after the manner of a king of the South,
 “**40.** thou hast risen after the manner of a king of the
 “North, and thou art mighty with [the might] of all
 “the gods and their KAU (or, Doubles).

“Behold, **41.** Shu, the son of Tem [cries] Hail!
 “chief KHER ḤEB PETĀ-ĀMEN-ĀP! This is he, [when]

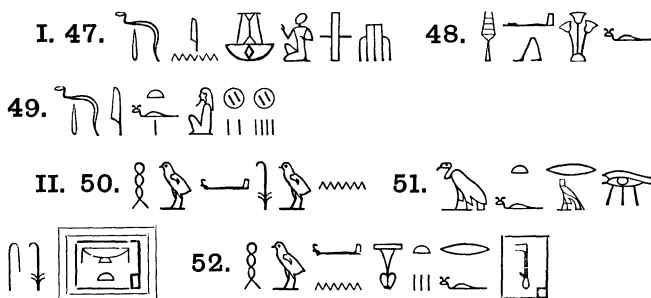


“he liveth, thou livest. **42.** Shu hath chosen thee.
 “Shu hath ascribed praises to thee. Shu hath made
 “thee to be wonderfully marvellous. **43.** Shu hath
 “made thee most mighty, and the fluid of life hath
 “been bestowed upon thee; [thus is it with] the chief
 “KHER ḤEB PETĀ-ĀMEN-ĀP. Thy fluid **44.** of life is
 “round about him, and he shall never die.

“O chief KHER ḤEB PETĀ-ĀMEN-ĀP, Horus hath
 “opened for thee thy mouth, and **45.** he hath un-
 “closed for thee thy two eyes, with the divine instru-
 “ment of ‘him that is in the divine house’ (i.e., Anubis),
 “with the instrument Ur-ḥeka, wherewith one opened
 “**46.** the mouths of all the gods of the South and of
 “the North.”

THE FIFTH CEREMONY.

SPEECH OF THE KHER HEB.



This is illustrated by three scenes. In the first scene the KHER HEB stands on one side of the statue of the deceased, and the ĀM KHENT priest on the other, and the KHEB HEB says:—

“47. O ĀM KHENT, 48. stand up behind him (i.e., the statue), and 49. say:—

“‘My father, my father!

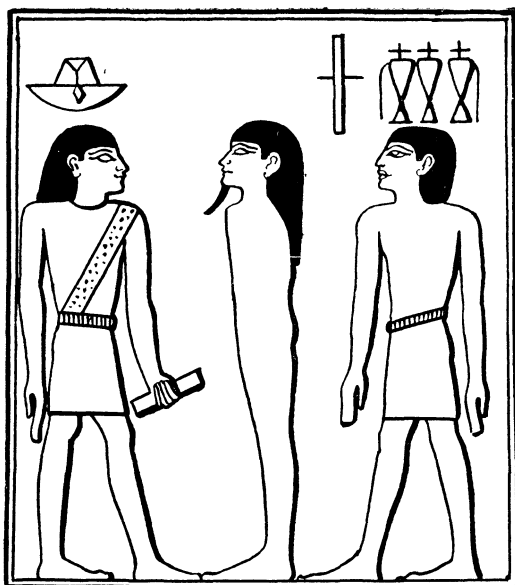
“‘My father, my father!

“‘My father, my father!

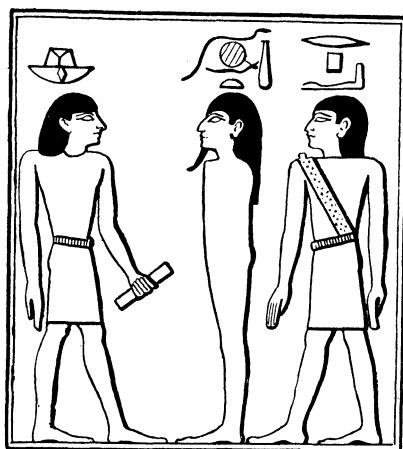
“‘My father, my father!’”

In the second scene we see the KHER HEB standing before the statue of the deceased, and behind it the *erpā* , or the “heir” of the deceased, in whose name the KHER HEB says:—

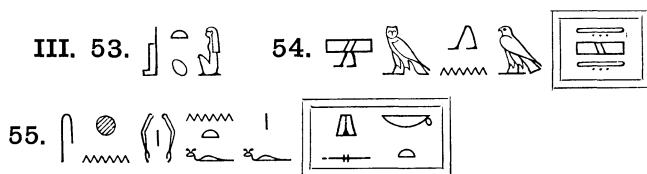
“50. Beateth herself in grief 51. his mother, and “she weepeth over him, and 52. those who were



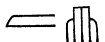
The Kher heb standing before the statue, and the Am Khent behind it.



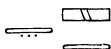
The Kher heb standing before the statue and the Erpā, or "heir," behind it.



“swathed with him (i.e., his sisters Isis and Nephthys)
“beat themselves for him.”

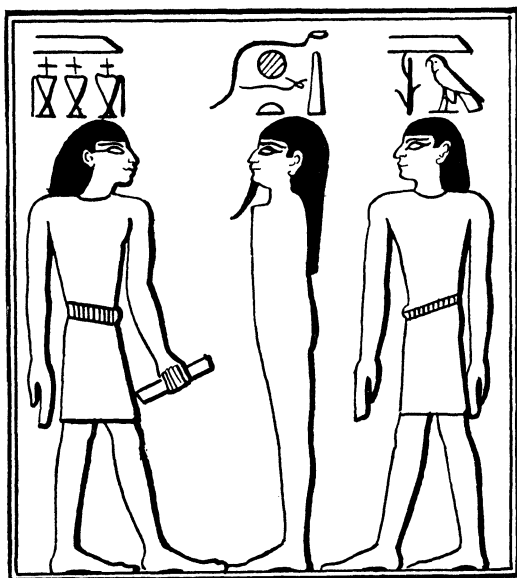
In the third scene the statue of the deceased stands between two priestly officials, viz., the “*ÂM KHENT*,” , and the “*ÂM KHET HERU*,” , the last personifying one of those gods who were “in the following of Horus.” In the name of the latter the *ÂM KHENT* says:—

“53. Isis 54. goeth to Horus, 55. who embraceth
“his father.”

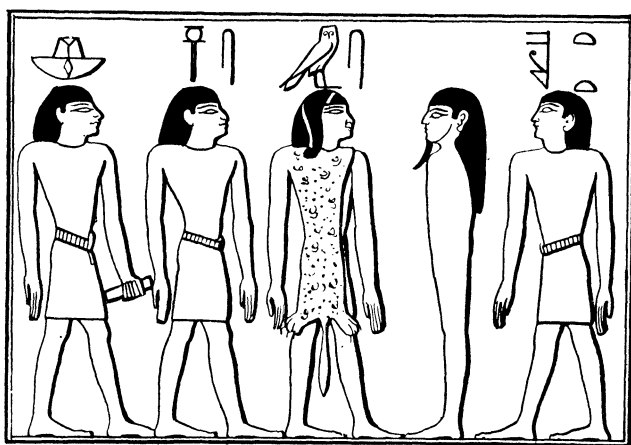
The last two scenes appear to have taken place in the chambers of the tomb which were called “*HET-NUB*,” , “*HET-BETI*,” , “*TA-SHETA*,” , and “*KHER-SEKT*,” .

THE SIXTH CEREMONY.

In this we see the *KHER HER*, the *SMER*, and the *SEM* priests standing before the statue of the deceased, and one of the *MESENTI*, , or “metal workers” behind. Of these the *SEM* and the *KHER HER* say to the *MESENTI*:—



The ʾĀm Khet standing before the statue and the ʾĀm Khet Ḥeru behind it.



Kher ḥeb.

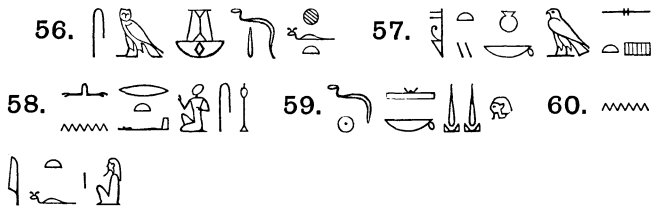
Smer.

Sem.

Statue.

Mesenti.

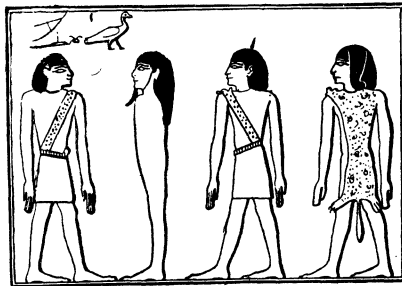
SPEECH OF THE KHER HEB AND SEM.



“57. I am Horus, [I am] Set, 58. I will not
“permit that thou 59. illuminest the head of my
“father.”

THE SEVENTH CEREMONY.

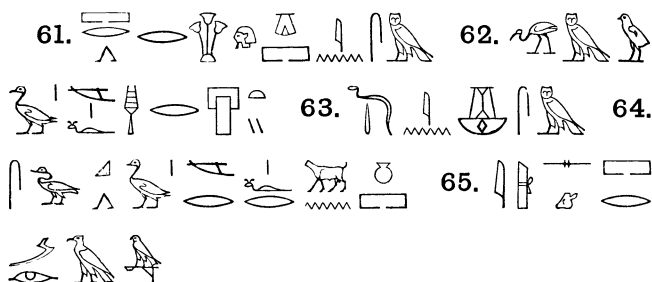
In this we see that the son of the deceased, who is
here described as “the son who loveth him,” and has



The Sa-mer-f before the statue.

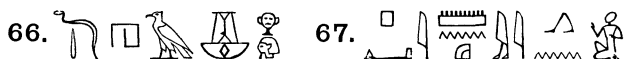
been brought into the chamber, stands before the statue
of the deceased. The figures behind the statue are those
of the SEM and KHER HEB. The text continues:—

SPEECH OF THE KHER HEB TO THE SEM.



THE EIGHTH CEREMONY.

SPEECH OF THE SEM.

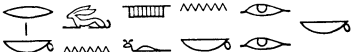


“**61.** The SEM shall then come forth from the
“chamber, and shall **62.** find the ‘SA-MER-F’ (i.e.,
“the ‘son who loveth him’) standing outside. **63.** The
“KHER HEB shall say to the SEM, **64.** ‘Make the SA-
“MER-F to enter into the interior of **65.** the tomb,
“so that he may look upon the god.’”

THE EIGHTH CEREMONY.

In the Vignette we see that the SEM has brought the SA-MER-F, whose right arm he grasps with his left hand, into the presence of the statue of the deceased. The KHER HEB takes no part in the ceremony, for it is the SEM priest who says to the statue:—

“ 66. Hail, chief KHER HEB 67. PETĀ-ĀMEN-ĀP.

68.  69. 
 70. 

“I have come and 68. I have brought unto thee thy
 “son 69. who loveth thee. He shall open for thee
 “70. thy mouth, he shall uncloseth for thee thine eyes.”



The Sem priest leading the Sa-mer-f into the presence of the statue.

THE NINTH CEREMONY.

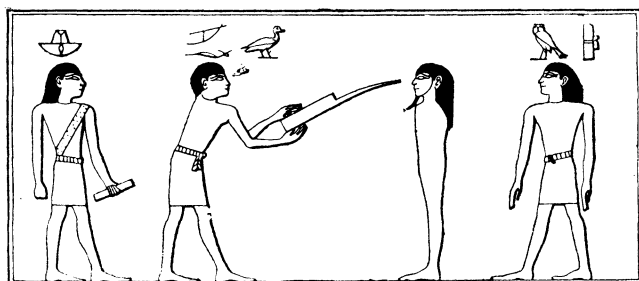
The Vignette shows us the statue of the deceased standing with the “*Âm-Âs*” priest, i.e., he who ministers in the tomb, behind him, and the *KHER HEB* and the *SA-MER-F* in front of him; the last named is about to perform a ceremony of “Opening the Mouth”

SPEECH OF THE KHER HEB TO THE SA-MER-F.



with a peculiar instrument which he holds up to the face of the statue with both hands. The text continues:

71. The KHER HEB saith:—



The Sa-mer-f opening the mouth of the statue with an instrument in the presence of the Kher heb and Am-äs.

“SA-MER-F shall open the mouth and eyes of the
“chief KHER HEB PETĀ-ĀMEN-ĀP,

“SA-MER-F shall open the mouth and eyes of the
“chief KHER HEB PETĀ-ĀMEN-ĀP,

“SA-MER-F shall open the mouth and eyes of the
“chief KHER HEB PETĀ-ĀMEN-ĀP,

“SA-MER-F shall open the mouth and eyes of the
“chief KHER HEB PETĀ-ĀMEN-ĀP,

“72. the first time with the instrument TCHETEF

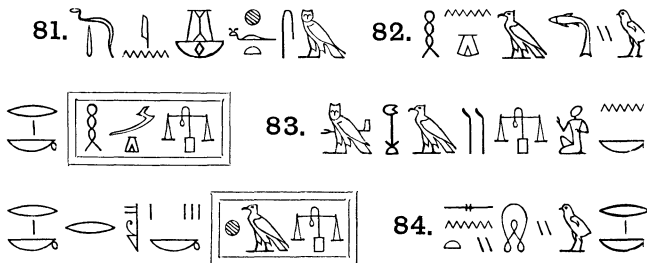


“for thee thine eyes; **77.** Horus hath opened for thee
 “thy mouth, and he hath unclosed for thee thine eyes,
 “which were shut firmly. **78.** Hail, chief KHER HEB
 “PETĀ-ĀMEN-ĀP, thy mouth was shut fast, and I have
 “made thy mouth to balance for thee **79.** in con-
 “formity with thy teeth. Thou hast opened thy mouth,
 “Horus hath opened for thee thy mouth, and I have
 “stablished thy mouth firmly. **80.** Hail, chief KHER
 “HEB PETĀ-ĀMEN-ĀP! Horus hath opened for thee thy
 “mouth; he hath unclosed for thee thine eyes.”

THE TENTH CEREMONY.

In the Vignette the SEM priest stands before the
 statue, and near him is the KHER HEB, who says on
 behalf of the SEM:—

SPEECH OF THE KHER HEB FOR THE SEM.



The Kher heb and the Sem priest before the statue.

“82. Thy mouth was shut fast.”

[Below is written by itself the word *hemaka*, i.e. “shut in.”]

“83. I have made to balance for thee thy mouth “conformably with thy teeth.”

[Below is written by itself the word *kha*, “to measure.”]

“84. Well founded is thy mouth.”



[Below is written by itself the phrase *re senti*, “mouth foundation.”]

“85. Pressed together is thy mouth.”

[Below is written by itself the phrase *sek ref*, 'pressed together is his mouth.']

“86. Well founded are his mouth and his two eyes,
yea, they are well founded.”

[Below is written by itself the phrase *smennu åp*, 'established is the opening.'

“87. Hail, chief KHER ḤEB PETĀ-ĀMEN-ĀP.”

THE ELEVENTH CEREMONY.

The Vignette shows us the SEM priest standing before the statue of the deceased, to which he makes an offering of the cake, Δ ; behind him stands the KHER HEB priest, who says:—

SPEECH OF THE KHER HEB TO THE SEM.



“88. O SEM, open the mouth 89. and the two eyes
“open the mouth and the two eyes of the chief KHER



The Sem priest offering a cake to the statue.

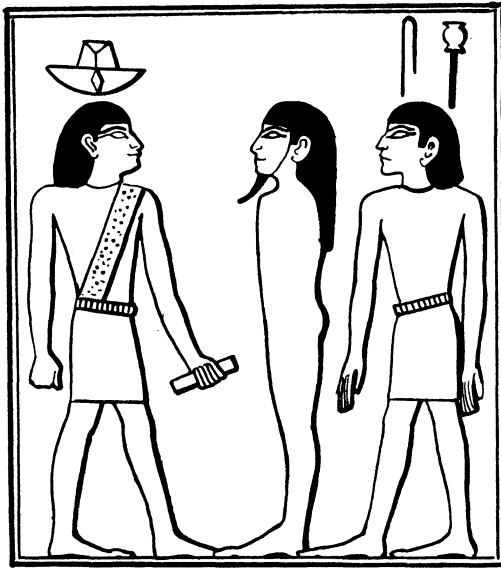
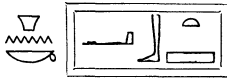
“HEB PETĀ-ĀMEN-ĀP. 90. Hail, chief KHER HEB PETĀ
“ĀMEN-ĀP, 91. thou hast pressed together thy mouth
“thou hast opened thine eyes.”

THE TWELFTH CEREMONY.

In the Vignette we see the statue of the deceased standing between the SMER priest and the KHER HEB who says on behalf of the SMER :—

SPEECH OF THE KHER ḥEB ON BEHALF OF THE SMER.

92.  93.  94. 



The Kher ḥeb addressing the statue.

“93. I have come unto thee 94. to perform on
“thee the ceremony of purification.”

[Below is written by itself the word *ābet*, i.e., “water
of purification.”]

THE THIRTEENTH CEREMONY.

SPEECH OF THE KHER HEB TO THE SA-MER-F.

95. 

96. 

In this ceremony the SA-MER-F plays a prominent part, and in the Vignette we see him offering to the statue of the deceased four rectangular boxes containing



The Sa-mer-f offering four boxes of some purifying substance.

materials of a purifying character. He is instructed what to do by the KHER HEB priest, who says:—

“95. O SA-MER-F, take the four boxes for purification
“in thine hands, 96. press the mouth and the two



“eyes, and open the mouth and the two eyes of the
“chief KHER HEB PETĀ-ĀMEN-ĀP four times, with one
“[after] the other, and say: **97.** Hail, chief KHER
“HEB PETĀ-ĀMEN-ĀP, thy mouth is firmly founded, and
“thy two eyes are firmly founded. **98.** And the KHER
“HEB shall also say: O chief KHER HEB PETĀ-ĀMEN-ĀP.
“I have pressed together for thee thy mouth, I have
“opened for thee thy mouth, **99.** I have opened for
“thee thy two eyes with the four boxes for purification.”

THE FOURTEENTH CEREMONY.

In this the SEM priest, dressed as before, reappears, and in the Vignette he is seen standing before the statue of the deceased, to which he offers the instrument ¶. Behind him stands the KHER HEB, who instructs him what to do in the following words :—

SPEECH OF THE KHER HEB TO THE SEM.

100. 101. 102. 103.

“100. O SEM priest, place the instrument *Pesh-en-kef*
 “ , on his mouth, and say: 101. Hail



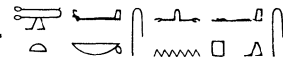
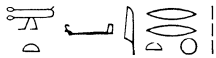
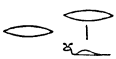
The SEM priest establishing the jaws of the statue with the
Pesh-en-kef instrument.

“chief KHER HEB PETĀ-ĀMEN-ĀP, 102. I have stab
 “lished for thee thy two jaw-bones 103. in thy face,
 “which was divided into two parts.”

THE FIFTEENTH CEREMONY.

In this ceremony the SEM priest also officiates, and we see him in the Vignette offering to the statue of the deceased a bowl of grapes. Behind him stands the KHER HEB, who says:—

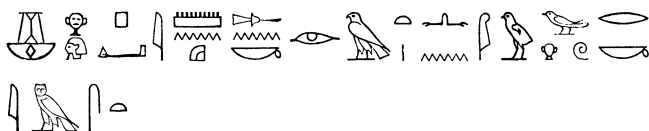
SPEECH OF THE KHER HEB TO THE SEM.

104. 
105. 
106.  107. 
- 



The Sem priest presenting a bowl of grapes to the statue.

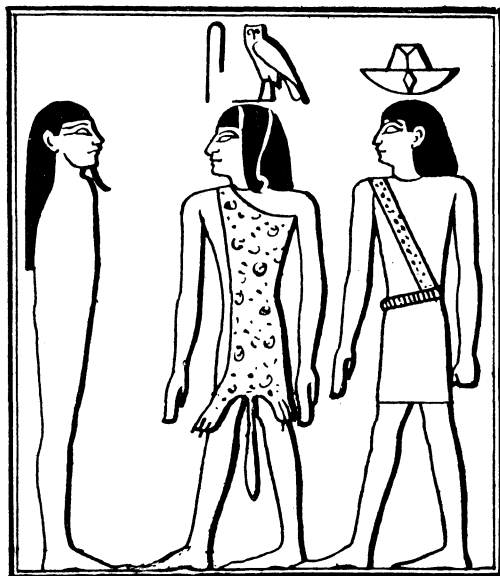
“**104.** O SEM priest, place the grapes on his mouth,
 “**105.** and say: Hail, chief KHER HEB PETĀ-ĀMEN-ĀP,
 “the Eye of Horus hath been presented unto thee,
 “one hath grasped it, **106.** do thou also grasp it,
 “so that [the fiend] may not approach it [when] the
 “**107.** grapes are laid on his mouth.”



“KHER HEB PETĀ-ĀMEN-ĀP, hath been presented unto
“thee the Eye of Horus, and thy face shall not suffer
“for want of it.”

THE SEVENTEENTH CEREMONY.

In the Vignette the SEM priest is again before the statue of the deceased, with his arms hanging by his



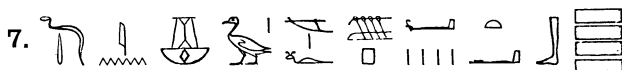
The Sem priest standing before the statue whilst the Kher heb addresses it.

SPEECH OF THE KHER HEB ON BEHALF OF THE SEM.



THE EIGHTEENTH CEREMONY.

SPEECH OF THE KHER HEB TO THE SA-MER-F.



side, and on his behalf the KHER HEB speaks to the statue. The text reads:—

“4. The KHER HEB saith on behalf of the SEM priest: “I have delivered the Eye of Horus from his mouth “(i.e., the mouth of Set), 5. and I have made a hole “through his thigh.

“And the KHER HEB shall say on behalf of the SEM “priest: 6. There is longing (or, desire) for the Eye of “Horus, and thy longing is for it.”

THE EIGHTEENTH CEREMONY.

This is a repetition of the THIRTEENTH CEREMONY: the text reads:—

“7. The KHER HEB shall say unto the SA-MER-F:



The Sa-mér-f offering four boxes of some purifying substance.

“Take the four boxes for purification in thine hands,
 “press the mouth and the two eyes, 8. and open the
 “mouth and the two eyes of the chief KHER HEB PETĀ-
 “ÂMEN-ÂP four times, with one [after] the other, and
 “say: Hail, chief KHER HEB PETĀ-ÂMEN-ÂP, 9. thy
 “mouth is firmly founded, and thy two eyes are firmly
 “founded. And the KHER HEB shall also say: O chief
 “KHER HEB PETĀ-ÂMEN-ÂP, 10. I have pressed for thee



“thy mouth, I have opened for thee thy mouth and
 “thy two eyes with the four boxes for purification.”

THE NINETEENTH CEREMONY.

In the Vignette the SEM priest stands before the
 statue of the deceased, and offers to him four boxes



The Sem priest presenting four boxes of purifying material to the statue.

for purification ; behind him stands the KHER HEB who
 instructs him what to do. The text reads :—

SPEECH OF THE KHER HEB TO THE SEM.



THE TWENTIETH CEREMONY.

THE SEM COMES OUT OF THE CHAMBER.

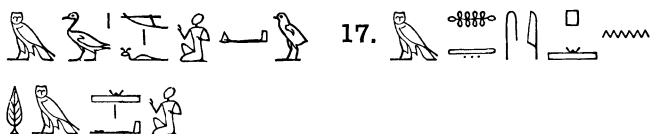


“11. The KHER HEB shall say: O SEM priest, bring
 “the vase filled with water 12. and say: Hail, chief
 “KHER HEB PETĀ-ĀMEN-ĀP, 13. the Eye of Horus
 “hath been presented unto thee for the purification
 “which cometh through the 14. sprinkling of the
 “water which is therein (i.e., in the vase).”

THE TWENTIETH CEREMONY.

This is the last of the ceremonies in which the SA-MER-F appears. In the Vignette we see him bowing before the statue of the deceased; behind him stands the SEM priest, who clasps his left arm with both hands. The text reads:—

“15. Here shall come forth the SEM priest, who
 “16. graspeth the arm of the SA-MER-F; and he boweth



The Sa-mer-f bowing to the statue ; the Sem priest holds his left arm.

“himself 17. to the ground (saying): I have shown
“affection (?) to my father with my hand.”

THE TWENTY-FIRST CEREMONY.

FIRST VIGNETTE: The bull lying on the ground, with
its legs tied together, and the slaughterer cutting off

SPEECH OF THE KHER HEB.



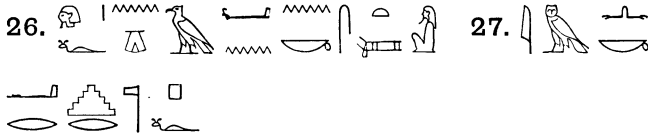
one of its fore-legs. Close by lies the body of an antelope, or goat, with its head severed from its body. On the right stands the TCHERÂT NETCHESËT, i.e., the



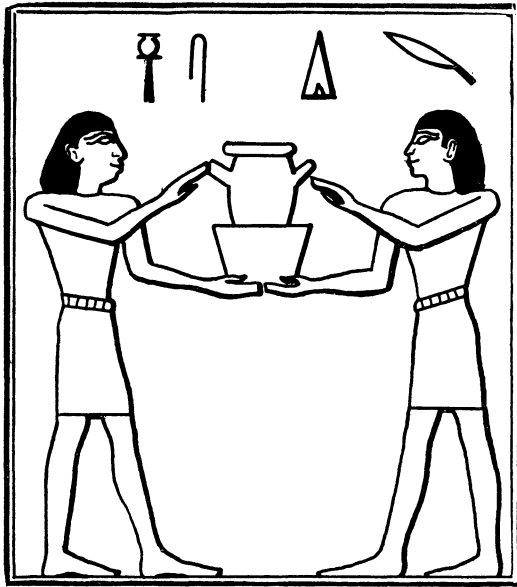
The slaughter of the second bull.

“Little Weeper,” in the form of a woman who personifies Nephthys. On the left are the SEM priest and the KHER HEB. The text reads:—

“**18.** The KHER HEB, who holdeth the SEM priest by
“the arm, saith concerning the slaughter of the bull
“of the North which is offered for sacrifices, **19.** Let
“the slaughterer go up upon him, **20.** and let him cut
“off his leg, and tear out his heart.



“his hands, **26.** his head. I have slain them for
 “thee. O Tem, **27.** never shalt thou rise up against
 “this god.”



The slaughterer giving the Heart to the Smer priest.

SECOND VIGNETTE: The slaughterer handing over the
 heart of the bull in a vase to the SMER priest.

SPEECH OF THE KHER HEB TO THE STATUE.

30. 

31. 

“shall go and place the Leg and the Heart on the
“ground before this god”

FOURTH VIGNETTE: The KHER HEB offering the Leg and the SMER offering the Heart to the statue of the deceased. The text continues:—



The Kher heb presenting the Leg and the Smer priest the Heart to the statue.

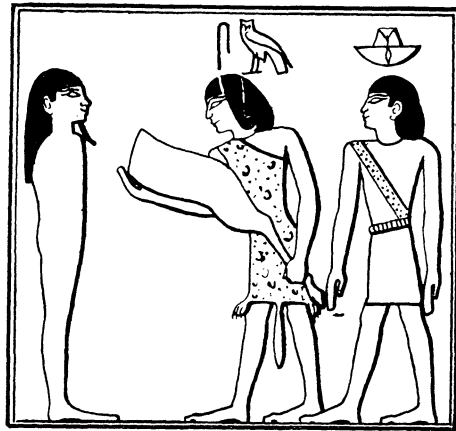
30. And the KHER ḤEB shall say: "O Osiris, chief
"KHER ḤEB PETĀ-ĀMEN-ĀP, I have offered unto thee
"the Leg as the Eye of Horus, and I have brought
"unto thee the Heart from the interior [of the bull].
"31. Never shall there be uprising against this god,
"the chief KHER ḤEB PETĀ-ĀMEN-ĀP. I have brought



“32. unto thee him who riseth up, and his head hath
 “been cut off. I have brought unto thee 33. the
 “*smen* goose for thee, and his head hath been cut off.”

THE TWENTY-SECOND CEREMONY.

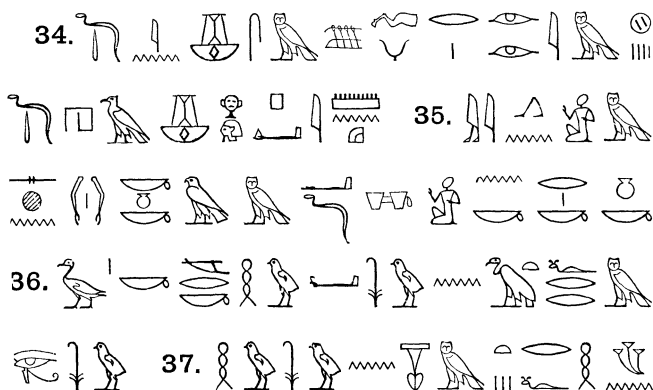
In the Vignette we see the SEM priest presenting the



The Sem priest presenting the Leg to the statue.

Leg to the statue of the deceased, and the KHER HEB
 standing behind him.

SPEECH OF THE KHER HEB.



34. The KHER HEB shall say :—

“SEM, take the Leg, open the mouth and the two
“eyes therewith,

“SEM, take the Leg, open the mouth and the two
“eyes therewith,

“SEM, take the Leg, open the mouth and the two
“eyes therewith,

“Sem, take the Leg, open the mouth and the two
“eyes therewith.

“Hail, chief KHER HEB PETĀ-ĀMEN-ĀP! **35.** I have
“come to embrace thee. I, Horus, have pressed together
“thy mouth for thee. I am **36.** thy son who loveth
“thee. His mother beateth herself and weepeth [over]
“him, **37.** and those who were bound together with
“him beat themselves. Thy mouth is pressed together,

SPEECH OF THE KHER HEB.



“and open the mouth and the two eyes,

“and open the mouth and the two eyes,

“and open the mouth and the two eyes,

“and open the mouth and the two eyes

“of the chief KHER HEB PETĀ-ĀMEN-ĀP.”

39. The KHER HEB shall say:—

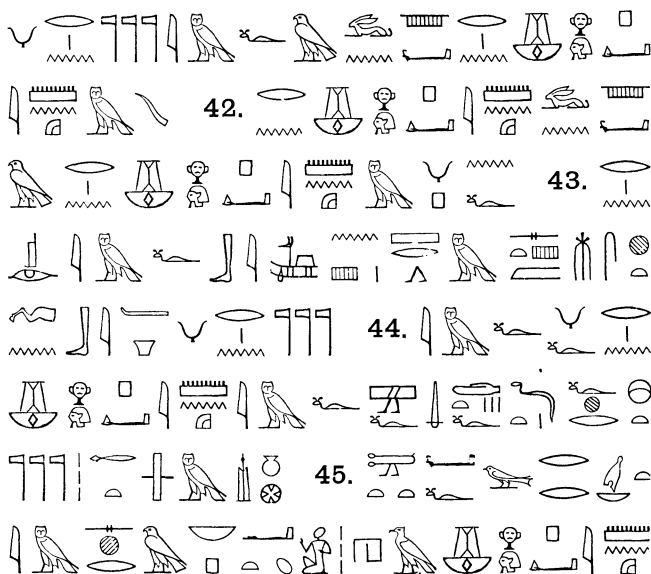
“O SEM priest, take the instrument of Anubis, of
“iron, the TUN-Ā,

These words shall be recited three times.

and open the mouth and the two eyes of **40.** the
chief KHER HEB PETĀ-ĀMEN-ĀP.

These words shall be recited four times.

“Hail, chief KHER HEB PETĀ-ĀMEN-ĀP, I have
opened for thee thy mouth with the **41.** instrument
of Anubis, of iron, wherewith one opened the mouth
of the gods. O Horus, open the mouth of the chief



“KHER HEB PETĀ-ĀMEN-ĀP. Horus maketh an opening
 “in the mouth 42. of the chief KHER HEB PETĀ-ĀMEN-
 “ĀP. Horus uncloseth the mouth of the chief KHER-
 “HEB PETĀ-ĀMEN-ĀP, even as he opened 43. the
 “mouth of Osiris with it, with the iron which cometh
 “forth from Set, with the ‘thigh’ of iron wherewith
 “one opened the mouth of the gods, 44. openeth he
 “the mouth of the chief KHER HEB PETĀ-ĀMEN-ĀP.
 “He who goeth forward uttereth words, and his body
 “is with the Great Company of the gods dwelling in
 “Ānnu, 45. wherein he took possession of the Ureter
 “Crown, before Horus, the Lord of mankind. Hail,



“chief KHER ḤEB PETĀ-ĀMEN-ĀP, Horus openeth thy
 “mouth and thy two eyes 46. with the instrument
 “SEB-UR ṬEM(?) ĀNNU and the instrument ṬUN-Ā of
 “the god Āp-uat wherewith he opened the mouth of all
 “the gods of the North. 47. Ḥeru-ur (i.e., Horus the
 “Elder) cometh to embrace thee. I, thy son, who loveth
 “thee, have opened for thee thy mouth and thy two
 “eyes. Smiteth herself 48. his mother as she em-
 “braceth him, and his two sisters who are united smite
 “themselves also. All the gods have opened thy mouth
 “according to what is written.”

THE TWENTY-FOURTH CEREMONY.

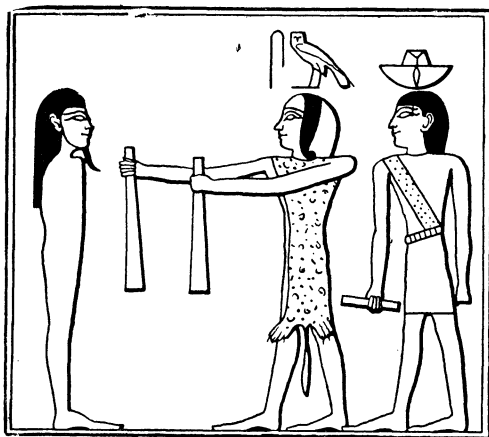
In the Vignette the SEM priest is seen standing before
 the statue of the deceased, holding in each hand a

SPEECH OF THE KHER HEB TO THE SEM.

49. 

 50.





The Sem priest presenting two Nemes handlets to the statue.

NEMES bandlet; behind him is the KHER HEB. The text reads:—

49. And the KHER HEB shall say: "O Sem, take the
 "NEMES bandlet, and array in the NEMES bandlet the
 "Osiris, the 50. chief KHER HEB PETĀ-ĀMEN-ĀP, and
 "say: The NEMES bandlet! The NEMES bandlet! It
 "cometh as a thing of light, it cometh as a thing of
 "light, The Eye of Horus cometh, the White One



THE TWENTY-FIFTH CEREMONY.

SPEECH OF THE SEM PRIEST.



“51. which cometh forth from Nekheb, wherewith he
 “bound up the gods. Thy face is bound up therein in
 “its name of 52. ‘HETCHET,’ which cometh forth
 “from Nekheb. Hail, chief KHER HEB PETĀ-ĀMEN-ĀP!
 “That which was evil for thee on the earth hath been
 “destroyed.”

THE TWENTY-FIFTH CEREMONY.

The SEM priest now anoints the face of the statue of the deceased with unguent, and in the Vignette we see him standing holding a vase of unguent, , in one hand, and touching its lips with the tip of the forefinger of the other. Behind him stands the KHER HEB. The text reads:—

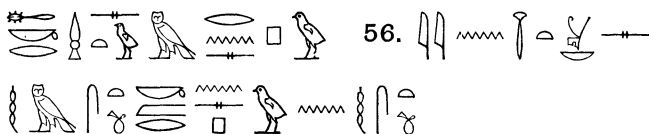
“53. Hail, chief KHER HEB PETĀ-ĀMEN-ĀP, I have
 “covered (filled) thy face with the unguent for thee,



The Sem priest anointing the lips of the statue.

“and I have anointed for thee thy two eyes. 54. I
 “have smeared for thee the eye with the *uatch* eye-
 “paint and with the *mestem* eye-paint.” And he shall
 further say :—

“As no calamity befell the heart of Horus through the
 “repulse of his Eye in his body, so 55. no calamity
 “shall befall the chief KHER HEB PETĀ-ĀMEN-ĀP
 “through the repulse of the two eyes of his body,

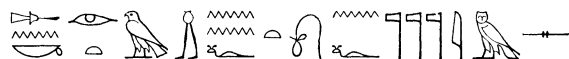
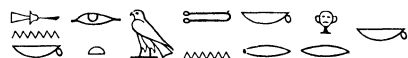
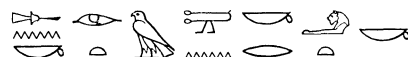


The Sem priest presenting unguents to the statue.

“which are decorated (or, adorned) thereby in its name
“of **56.** ‘UATCHIT,’ which maketh sweet the smell of
“thee in its name of ‘Sweet Smell.’”

Here follows a list of ten precious ointments, the names of which are:—

1. METCH,   . 6. TUAT,   .
2. SAT-HEB,  . 7. HĀ-ENT-ĀSH,   .
3. HEKENU,  . 8. HĀ-ENT-THEHENU,   .
4. SEFTH,  . 9. ĀBER,   .
5. NEM,  . 10. BEQ,  .

61. 
62. 
63. 
64. 
65. 
66. 

“ 61. Hail, chief KHER ḤEB PETĀ-ĀMEN-ĀP, the Eye
“ of Horus hath been presented unto thee, and thou
“ hast been filled (?) with *metchet* unguent.

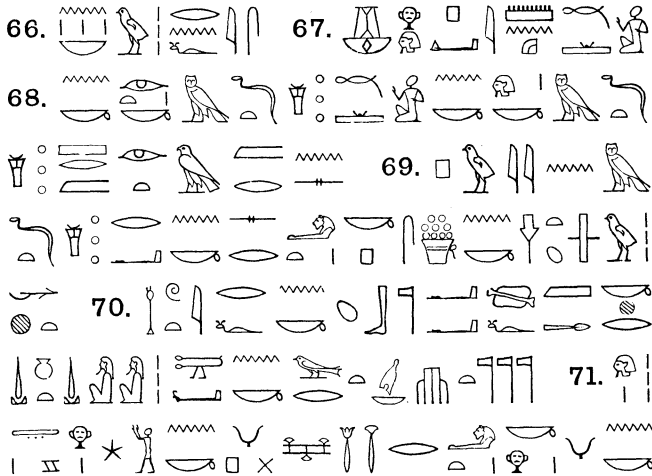
“ 62. Hail, chief KHER ḤEB PETĀ-ĀMEN-ĀP, the Eye
“ of Horus hath been presented unto thee, it hath been
“ brought for thee, and the gods praise thee therein.

“ 63. Hail, chief KHER ḤEB PETĀ-ĀMEN-ĀP, the Eye
“ of Horus hath been presented unto thee, and it hath
“ been laid for thee on thy face.

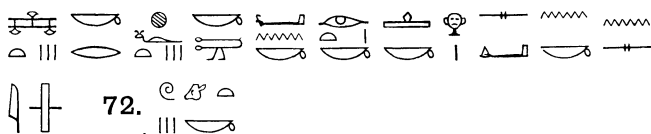
“ 64. Hail, chief KHER ḤEB PETĀ-ĀMEN-ĀP, the Eye
“ of Horus hath been presented unto thee, and it hath
“ been laid for thee upon thy forehead.

“ 65. Hail, chief KHER ḤEB PETĀ-ĀMEN-ĀP, the Eye
“ of Horus hath been presented unto thee, the iron of
“ Set holdeth it, and its iron shall not be against thee.

“ 66. Hail, chief KHER ḤEB PETĀ-ĀMEN-ĀP, the Eye



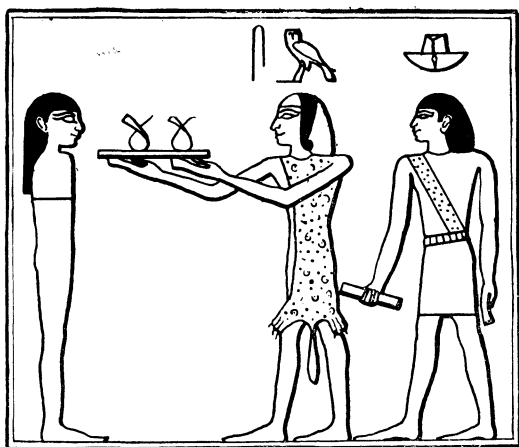
“they all **66.** may hear his name. Behold, **67.** O
 “chief KHER HEB PETĀ-ĀMEN-ĀP, I have filled (i.e.,
 “covered) for **68.** thee thine eye with *metchet*
 “unguent, I have covered for thee thy head with
 “*metchet* unguent, which came forth from the Eye of
 “Horus in its name of **69.** ‘METCHET.’ Hath been
 “placed for thee before thee that which hath been
 “roasted for thee by the goddess Sekhet and those who
 “are in [her] following. **70.** The god SAB (?) hath
 “decreed that thou shalt be his heir, thy word is *maāt*
 “before the TCHATCHA gods, and thou hast taken pos-
 “session for thyself of the Ureret Crown at the head of
 “the gods. **71.** Those who are upon the earth ascribe
 “praise unto thee. The Opener of the Road of the
 “South and the North is before thee to open unto thee



“thy ways against thine enemies. Thou hast taken
 “possession of thine eye, and thou art content there-
 “with, and it hath been given unto thee by thy
 “72. AMU KHENT.”

THE TWENTY-SIXTH CEREMONY.

In the Vignette the SEM priest is seen standing
 before the statue of the deceased, to which he offers



The Sem priest presenting two bags of Eye-paint to the statue.

two small bags, one containing the eye-paint called
 “UATCH,” and the other the eye-paint called “MES-

SPEECH OF THE KHER HEB TO THE SEM.



SPEECH OF THE KHER HEB TO THE SEM.

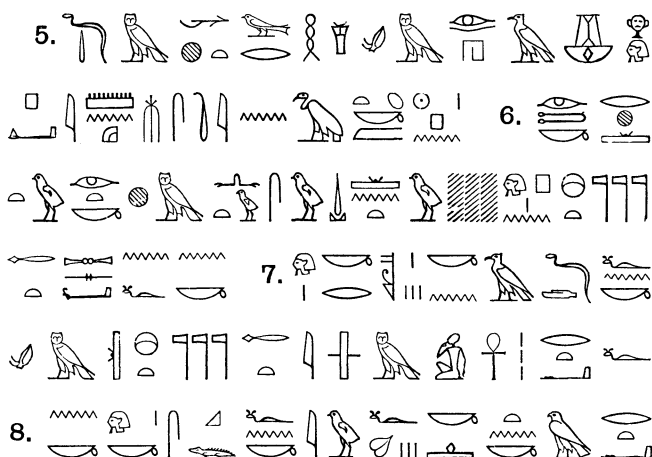


TEMUT.” Behind him stands the KHER HEB. The text reads:—

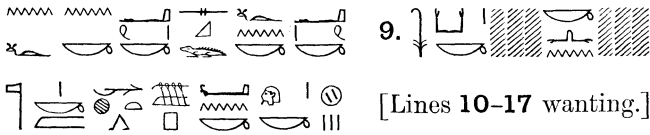
1. The KHER HEB shall say: “O SEM, take the bag of UATCH, and open the mouth and the two eyes of the chief KHER HEB PETĀ-ĀMEN-ĀP, and say: 2. Hail, chief KHER HEB PETĀ-ĀMEN-ĀP, the Eye of Horus hath been presented unto thee, in order that thou mayest be made strong thereby.”

3. And the KHER HEB shall say: “O SEM, take the bag of MESTEMUT, and open the mouth and the two eyes of the chief KHER HEB PETĀ-ĀMEN-ĀP, 4. and say: Hail, chief KHER HEB PETĀ-ĀMEN-ĀP, the Eye of Horus hath been presented unto thee, and thou hast been anointed therewith.”

SPEECH AFTER THE ANOINTING.



5. And after the anointing [the SEM] shall say : “ Hail,
 “ chief KHER ḤEB PEṬĀ-ĀMEN-ĀP, who art brought forth
 “ by thy mother on this day, 6. in thy deeds which
 “ are known, and in thy deeds which are unknown,
 “ thou art made strong The Chief of the Great
 “ Company of the gods hath bound firmly for thee
 “ 7. thy head to thy bones. The words which he hath
 “ spoken unto thee have been heard by the Great
 “ Company of the gods, and he who devoureth the
 “ living hath given unto 8. thee thy head, and he
 “ hath gathered together for thee thy flesh. Horus
 “ hath made thee content, and he hath given unto thee
 “ thy members, and he hath rejoined thy members for



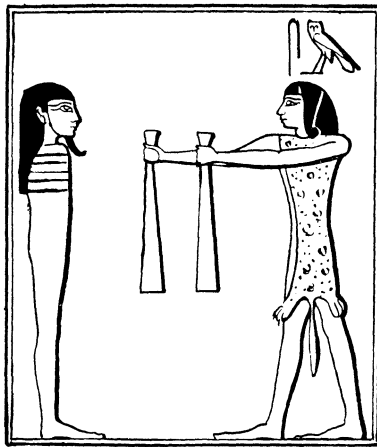
[Lines 10-17 wanting.]

“thee. 9. He is thy KA [and is with] thee, [and he
“shall never depart from thee, and thou shalt abide] in
“thy divine estate after thou hast received thy head.”

The above shall be recited three times.

THE TWENTY-SEVENTH CEREMONY.

In the Vignette the SEM priest stands with his arms
held out before him at right angles to his body, and in



The Sem priest presenting bandlets to the statue.

each hand he holds a strip of stuff; behind him stands
the KHER HEB. The text reads:—

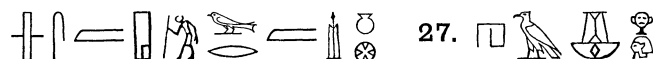
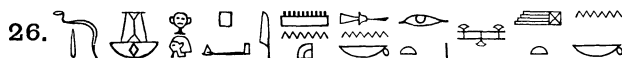
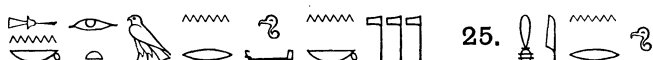


“it in this its name of ‘MENKH.’ It clotheth thee in
 “this its name of ‘AṬMĀ.’ It is mighty for thee in
 “this its name **23.** of ‘ĀAT.’ It is fine linen for



The Sem priest presenting bandlets to the statue.

“thee in this its name of ‘QEMĀT.’ The chief KHER
 “ḤEB PEṬĀ-ĀMEN-ĀP shall be arrayed in the raiment
 “**24.** wherein the goddess Renenit arrayeth herself,
 “and she striketh awe into the gods. The Eye of
 “Horus hath been presented unto thee, and thou hast

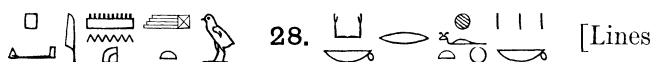


“struck awe into the gods, **25.** even as they inspire
“awe through the Eye of Horus, [which is] the white
“swathing.”

And the SEM priest who hath taken the swathings
shall say: “Horus, and Sab, and Thoth, and Sep, have
“arrayed themselves in their secret swathings as they
“travelled over the earth in their divine”

26. And the KHER HEB shall then say:—

“O chief KHER HEB PETĀ-ĀMEN-ĀP, the Eye of
“Horus hath been presented unto thee [in the form
“of the white swathing], and with it thou hast been
“adorned in the House of the Aged One, the Great
“One, in Ānnu. **27.** Hail, chief KHER HEB PETĀ-



“AMEN-AP, thy 28. KA is adorned against thine
“enemies.”

[Lines 29–35 broken or wanting.]

36. And the KHER HEB shall say on behalf of the SEM priest :—

“37. O SEM, take [the four vessels].”

*This shall be said four times by him that standeth
beside him that sitteth.*

. all.

“38. O SEM, take [the four vessels].”

*This shall be said four times by him that standeth
beside him that sitteth.*

“**39.** O SEM, take [the four vessels].”

*This shall be said four times by him that standeth
beside him that sitteth.*



“Horus is presented unto thee, and the offerings are
 “brought and the things which are to be placed on the



The Sem priest superintending the preparation of the “Royal Offering
 by a ministrant.

“altar, and divine offerings are brought and set before
 “the statue.”

II. A priest kneeling, with his right hand clasped on his breast, and his left hand raised, and the text states that the KHER HEB shall perform many protective ceremonies.



TWENTY-EIGHTH CEREMONY.

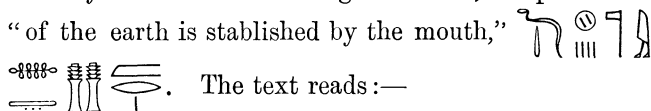
SPEECH OF THE KHER HEB TO THE NINE SMERIU.



III. A priest standing, sprinkling the table of offerings, whilst a kneeling ministrant arranges it properly. Whilst two vessels of water are being sprinkled upon it, the SEM priest burns an offering of incense to Rā-Harmachis, and makes a circuit about Osiris, Rā, Thoth, and Maāt.

THE TWENTY-EIGHTH CEREMONY.

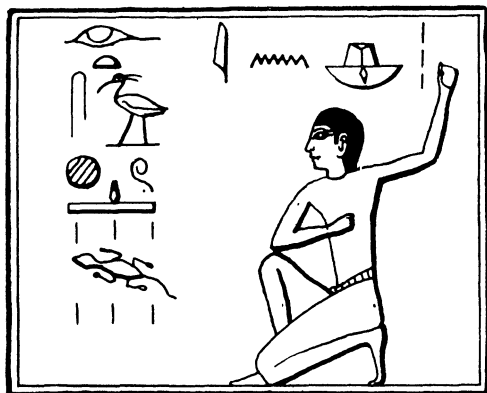
When these ceremonies have been performed, “the SEM priest cometh to the NINE SMERIU, [and he saith unto them], take ye him (i.e., the statue of the deceased) upon your arms.” This act we see illustrated in the Vignette. Two of the SMERIU stand facing each other, and they hold up on their outstretched hands the statue of the deceased. By the side stands the KHER HEB, who says four times: “The god cometh, the protection of the earth is stablished by the mouth,”



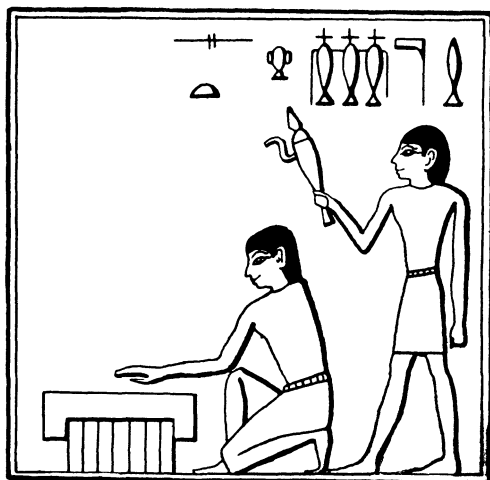
The text reads:—

47. And the KHER HEB shall say:—

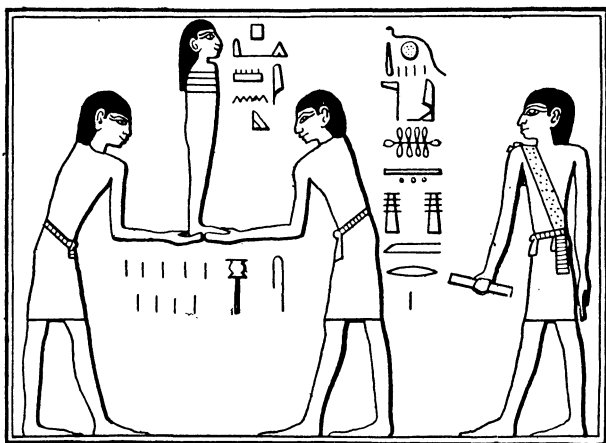
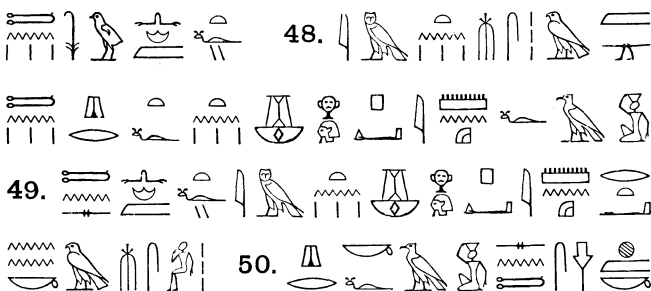
“O ye NINE SMERIU, carry ye him, and lift ye him



The Kher heb reciting the formulae for the protection of the offerings.

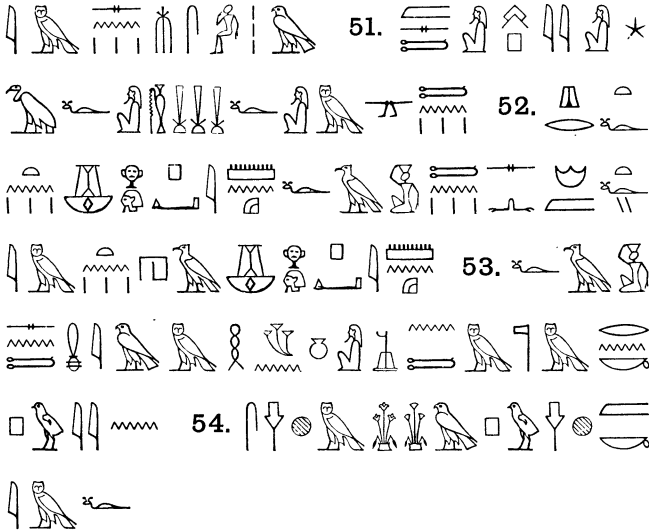


A priest sprinkling the table of offerings with holy water.



The Nine Smeriu carrying the statue on their hands to its shrine.

“up, and let him not be set back **48.** through you.
 “O ye children of Horus, come ye forward with your
 “father, the chief KHER ḤEB PEṬĀ-ĀMEN-ĀP, lift ye him
 “up, **49.** and let him not be set back through you.
 “O chief KHER ḤEB PEṬĀ-ĀMEN-ĀP, I have given unto
 “thee the Children of Horus **50.** to be beneath thee,

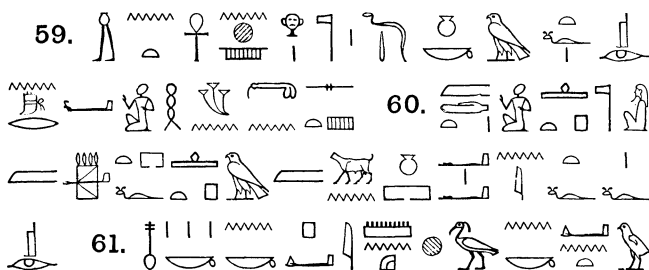


“that they may lift thee up. Thou hast become strong
 “through them. O ye Children of Horus, **51.** Kesthâ,
 “Hâpi, Tūamutef, and Qebhsennuf, come ye forward
 “**52.** with your father, the chief KHER HEB PETĀ-
 “ĀMEN-ĀP, lift ye him up, and let him not be set back
 “through you. Hail, chief KHER HEB PETĀ-ĀMEN-ĀP,
 “**53.** they bear thee up like Horus in the HENNU
 “Boat, and they lift thee up as God in thy name of
 “**54.** ‘Mighty One in the South and in the North,’
 “that is to say Horus, through whom thou becomest
 “mighty.”

In the next Vignette is represented the shrine, or
 ark, called “HETCH,” i.e., the “Shining One,” in which



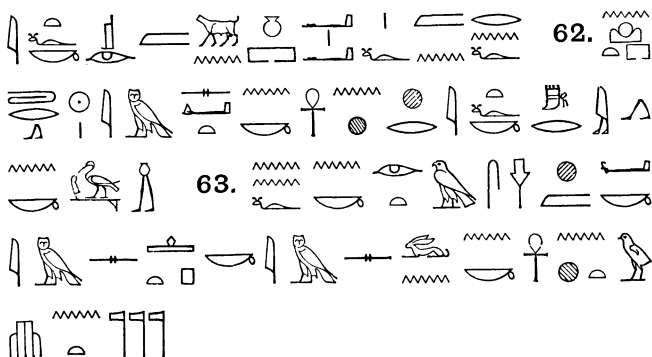
SPEECH OF THE SEM PRIEST.



“the god entereth in. I am Thoth. **57.** Assuredly
“he entereth therein! I have made myself like one
“who knoweth not; I know **58.**”

In the last Vignette of the series the SEM priest is seen standing before the shrine addressing words to the figure therein ; behind him is the KHER HEB. The text reads :—

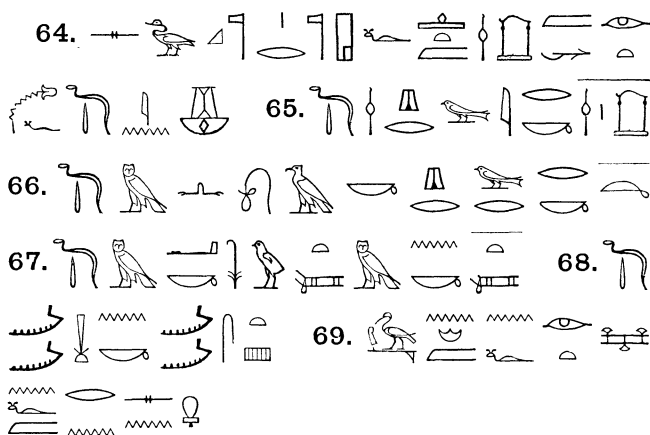
“ 59. Whilst the doors are being drawn close together
“ in the face of the god, [the SEM priest] shall say: I am
“ Horus. My father is Osiris. I have made a smiting
“ of the phallus of Set, 60. with my hand, and the
“ god reposeth in his Great House, and Horus resteth
“ in the arms of his father Osiris. 61. Thy beauties



The Sem priest addressing the statue in the shrine.

“are to thee, O PETĀ-ĀMEN-ĀP, and there is protection
 “to thee. Thou art placed by thy father Osiris in his
 “arms in his name of **62.** ‘Khut-rer-Rā-ām-s’ (i.e.,
 “‘Horizon wherein Rā revolveth’). There hath been
 “given unto thee life before thy father, since the time
 “when Thoth came unto thee, and brought **63.** unto
 “thee the Eye of Horus. Thou art mighty through it,
 “thou art in peace through it, and thou existest as a
 “living being at the head of the gods.”

SPEECH OF THE KHER HEB.



64. The god having been introduced into his divine house, and made to rest in the Hetch shrine, after the purification thereof hath been performed, the KHER HEB shall say:—

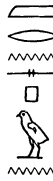
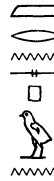
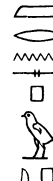
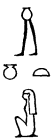
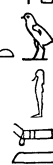
“65. The Hetch shrine with the Urer covering is
“for thee. *Shrine Hetch.*

“66. Depart thou not having thine *Urer*. *Urer*
“*Covering.*

“67. Verily the sledge (*tem*) is for thee. *Sledge*
“*Tem.*

“68. The pair of jaw-bones is for thee. *Jaw-bones*
“*of Set.*

“69. Thoth hath delivered the Eye of Horus for him
“in its name (sealed), of

“70. ‘Brought by Thoth for Horus’;

“71. in its name of ‘Carried away by Thoth for Horus’;

“72. in its name of ‘Made to be at rest by Thoth for
“Horus’;

“73. in its name of ‘Made straight by Thoth for Horus’;

“74. in its name of ‘Counted by Thoth for Horus’;

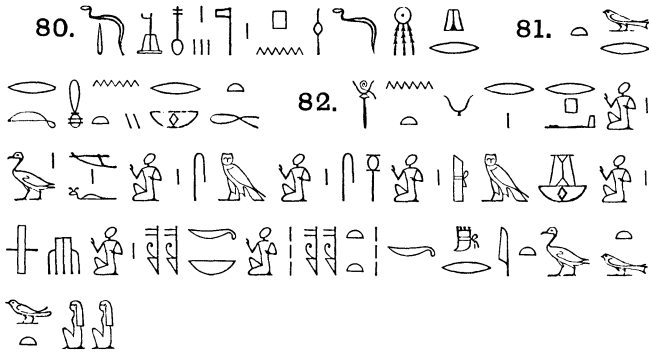
“75. in its name of ‘Ant’;

“76. in its name of ‘Sheti’;

“77. in its name of ‘Hetep’;

“78. in its name of ‘Maā’;

“79. in its name of ‘Apep tut Tem.’”



“80. [The above] shall be said over the shrine
 “‘THES NEFERU’ of this god, which shineth with [its]
 “81. covering, according to that which is in the
 “service roll.”

“82. Those who officiate in the ceremony of Opening
 “the Mouth are: the ERPĀ (i.e., the eldest son of the
 “deceased), the SA-MER-F, the SEM, the SMER, the ĀM-ĀS,
 “the KHER HEB, the ĀM-KHENT, the MESENTI (two
 “groups), the GREATER TCHERĀT, and the LESSER
 “TCHERĀT.”

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